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A. B. BRUCE'S APOLOGETICS:—II.

Book II.

The sources of our information regarding the Historical Preparation for Christianity (the subject of Book II.) are the Hebrew Scriptures, for, while all previous history might be said to be a divinely ordered preparation for the coming of Christ, His religious character, so far as it can be explained by historic antecedents is sufficiently accounted for by the religion of Israel. Dr. Bruce deals first with the prophets, because in their case we are free from critical doubts, and in the region of acknowledged history. Having grasped the prophetic view of Israel's vocation and history, he traces that history through the periods of Mosaism, Prophetism, Judaism, and Legalism, and finally considers the Hebrew Scriptures as a literature of revelation. He seeks neither to endorse nor to refute the view of modern criticism that the prophets came first and the law last in the chronological order, but leaving this as an open question belonging to another department of theology, proceeds to show that the old faith can live with the new science on the hypothesis that, even if the outposts are yielded to the enemy, the citadel of truth remains intact.

The writings of the prophets, from Amos to Jeremiah, represent Jehovah as the one supreme God, creating and sustaining the world, and exercising a universal and impartial justice. He punishes the nations, not because they sin against Israel, but because they sin against humanity and morality, and Israel herself is not exempt from divine retribution. Jehovah is not merely the national God of Israel; the fact that He chose one people for Himself proves that He was supreme among all, and His holiness exposes Israel to the risk of forfeiting His favour if she fails to fulfil His just demands.

The religion of the prophets is an ethical monotheism, involving universalism and individualism. Such a religion, a unique phenomenon in history, rising above all ancient thoughts of deity in solitary grandeur, can hardly be accounted for on naturalistic principles, as an outcome of monotheistic tendencies inherent in the Semitic race. Even if this tendency existed, which is disputed, its proper development in the Hebrew family of the race only is still unexplained. Nor is it a mere reflection of the current opinion of their countrymen, for the prophets were always in a minority, fighting with their backs to the wall, and denounced as heretics and blasphemers. Their own explanation is that their knowledge of God was a direct revelation from heaven; the secret of the Lord was with those who feared Him.

The prophetic idea of Israel's vocation and history was that she was an elect people, that special favours had been conferred upon her by God, imposing upon her special obligations. Israel was elected for a purpose, that she might be unto God a kingdom of priests, a holy nation, and that through her all nations of the earth might be blessed. The election involved universalism, not only in reference to the idea of God, but also in relation to the vocation of the elect. It meant that the universal Lord pursued a universally beneficent end by a temporary religious particularism. This leads to a consideration of the position to be assumed by the apologist towards the Gentile nations, a position summed up in three propositions: (1) The universal aim involves a beneficent regard towards the outside nations on God's part all along. From the beginning it has been God's gracious purpose to bless the many through the one, and it is inconceivable that He can ever have left them without tokens of His goodwill, without at least the starlight of religious knowledge, apparent in the teachings of many of their prophets and seers. (2) The pagan religions will, on examination, show marked inferiority to that of the elect people, for election implies that religion cannot be left to look after itself, but needs providential care. The pagan's knowledge of God is in danger of being lost, it retrogrades, or at the best remains unfruitful. But (3) the very failure of paganism is a preparation for receiving the new religion. Even by their very errors and failures, God was bringing the Gentiles by a roundabout way to Christ.

The whole course of Israel's history shows that God's final purpose was not the material prosperity of a pet people. He suffered the kingdom to be broken up and almost annihilated, but amid

national disasters the light of prophecy shone. When the Jewish state was on the brink of final ruin, He appeared who was to be the light of the world. The elect nation was replaced by the Elect Man.

Turning now to the evolution of Israel's religion, we find that each of its three great stages was connected with a providential crisis in Israel's history—Mosaism with the Exodus, Prophetism with the rise of the great Eastern monarchies, and Judaism with the Babylonish exile. Thus the key to the Decalogue, the imperishable monument of Moses and his prophetic work, is in the preface, "I am Jehovah, thy God, which brought thee out of the land of Egypt, out of the house of bondage." To bear this in mind is to see the intrinsic credibility of the Decalogue as a Mosaic utterance. Egypt was a land of many gods, of images, and of unceasing toil for the overtasked slaves. The creed of the ransomed people, therefore, enjoins the worship of the one true God, forbids the use of images, and revives the weekly day of rest. The Jehovah to be worshipped is just and merciful, full of pity for the hapless victims of oppression, and He is the Lord of the world, using seas, wind and hail, disease and death, and all living creatures, to accomplish the deliverance of His people. Of the Decalogue itself the outstanding feature is *the universal character of the code of morals it contains*, and the exclusion of everything of a merely ritual character, such as circumcision. It is thus in striking contrast both with the Egyptian ritual of the dead, with its grotesque mixture of ritual and moral offences, and with the Judaism which made the ritual at least coordinate with the moral. The much disputed question of the relation of Moses to the ritual does not concern the existence of that ritual in his time, but only the place to be assigned to it in his system. It may have existed long before his day,—the 'remember' of the Fourth Commandment in fact suggests this,—and have been revived in his day by the priests, with his sanction, so that when reduced to writing it was ascribed to him not so much as author as authority. But Moses was above all things a prophet, pointing the lesson of the Exodus concerning God, and teaching the people the supreme value of the fundamental laws of conduct. Mosaism, with its *one pure God*, is in striking contrast to the sensuality of the Baal divinities of the pagan Semitic peoples, who all had their female companions. Its *silence regarding the future life* is also to be noted; probably Moses had nothing to say on this subject because the Egyptians

had too much. Egypt had a religion of death; Moses preached a religion of life, whose reward for virtue was not future bliss but national prosperity in the present world.

The second phase begins with the prophets of the eighth century B.C., who re-affirmed with a new emphasis, born of personal conviction, the hereditary faith. They differ from Moses mainly in giving greater prominence to the universal aspect of Jehovah, whom they see using His world-wide sway in punishing Israel; and in being called upon to play the part not of prophetic legislators, but of moral critics. Their characteristics are a passion for moral righteousness; a belief in an absolutely universal and impartial moral order, enforced by the just will of Jehovah; a preference for morality above ritual, with a contempt for all religion, orthodox or heterodox, divorced from right conduct; a moral ideal, thoroughly healthy and genial, pervaded with compassion and free from any trace of asceticism; and trials of faith in the righteous government of God. Their witness, therefore, had a perfect adaptation to their times, which gives it, even more than its predictive nature, its apologetic value. Another characteristic is their magnificent optimism, a quality rarely found along with a passion for righteousness. This rises directly out of their faith in the election of Israel, for the electing God is a God of grace who can enable men to fulfil His will. So there must be a golden age in store for Israel. This hope finds varied expression—as a *political*, a *moral*, and a *religious* ideal. Isaiah describes the moral king who shall rule the perfect state; Jeremiah dreams of a new covenant, with the law written not on tables of stone but in the heart; while the prophet of the exile, to whom the latter part of Isaiah is attributed, foretells that Israel shall be a light to the Gentiles, the salvation of God to the ends of the earth, and that the missionary of the true God must be a great sufferer. The objective and permanent significance of this optimism is, that, if there was any reality in the election of Israel, there *is* a good time coming to all men, which may be realised through the instrumentality of an individual, a royal, ideal man, who will make himself the king of hearts by wisdom and suffering. The three ideals,—the Moral Hero, the kingdom of the Good, and the Moral Hero making himself king of that kingdom by spiritual insight and self-sacrifice,—meet in Jesus Christ. He is the Royal Man; He brings in the kingdom of grace; He conquers human hearts by suffering love.

Judaism, or Neo-Mosaism, post-exilian in date and represented by

Ezra, Nehemiah, and Ezekiel, seems at first, by putting ritual on a level with morality, to mark a descent from Mosaism and Prophetism. The brighter side of the picture becomes apparent if we regard it as a husk to protect ethical monotheism. Israel in her exile would reflect that all her sorrows were due to her sins, and her religious leaders would look to ritual to keep the people faithful in heart and life to God. Thus elaborate precautions were taken to keep Israel intact from the pollution of heathenism; great prominence was given to the idea of sin; worship was centralised in one sanctuary, and sacrificial service monopolised by the priests,—innovations which helped to prepare men for the final disappearance of both temple and sacrifice. The danger of Judaism was formalism, a danger which in spite of a better spirit which prevailed for a time, proved to be very real.

The modern view which transposes the law to the time of Ezra, strengthens rather than detracts from the New Testament verdict on the legal economy. Two legal experiments had been made, first to construct a really righteous nation on the basis of Mosaism, and, when that failed, to produce, by an elaborate ritual, a holy church. If both date from Moses, it is hard to understand why Israel had to wait so long for the realisation of Jeremiah's dream. If the one followed the other, it is clear that the era of grace could not come in until all the hope inspired by the new experiment had been dissipated by its failure.

Of the night of legalism, the four hundred years between Malachi and Christ, comparatively little is known. The sun of prophecy, which set with Malachi, did not rise again till the Baptist appeared. Prophecy for the time was silent, because nothing remained to be said on Old Testament lines. Scribism was in the ascendant, exalting the letter of the law to the neglect of its spirit, making a new law by elaborate interpretation, and hedging in the written law by an oral, which had to be hedged in again, till somehow the true worship and service of God disappeared. God, partly through foreign influence, became transcendent and far off, and sectarianism appeared, with Scribes and Pharisees. The dispersion of the Jews, with its chief seat in Alexandria, exposed their religious thought to Greek influence. One valuable result of this was the production of the Septuagint, but less desirable were "the artificial pseudo-prophetic compositions taking the place of genuine prophetic oracles, the vapid Alexandrian rhetoric, superseding grave Hebrew eloquence." Of this school was Philo, who, by a free use of

allegory, educed Greek philosophy from the law; but equally vicious was the mechanical, irrational literalism of the Scribes, to whom the Scriptures became a fetich, the object of a new form of idolatry, the deadliest of all.

With reference to Old Testament literature and modern criticism, it is to be borne in mind that Revelation and the Bible are not synonyms. God revealed Himself as a gracious, electing God to Israel, and a literature of that revelation, although not *a priori* necessary, was a highly probable consequence. The Bible is a literature which providentially grew up around a historical revelation, a reliable record of Israel's history, and a trustworthy interpretation thereof. The theory of the late origin of the Pentateuch, if proved, does not affect the value of this literature, for to the critic the law is still Mosaic, contained in the Mosaic code as the oak is contained in the acorn. If it be objected that the ascription of the law, compiled by Ezra, to Moses, is an act of bad faith, weakening our faith in the Bible, the answer is that the notions of ancient writers regarding literary morality were not the same as ours. It was not immorality, but crude morality; not a breach of moral law, but conformity to a low moral standard. The history of all the doubt about the canon of Scripture,—now practically settled,—proves that it was not God's will to provide for the formation of a canon about which there could be no dispute by miraculous providence, and that it is possible for a man to be a sound believer and exemplary Christian and yet have doubts regarding certain books of Scripture,—as Luther, whose very orthodoxy led him to reject the Epistle of James as being inconsistent with the doctrine of justification by faith. The harmony of any book with the main drift of Holy Writ, its usefulness as part of the literature of revelation, must be our main guide in considering its canonicity.

The Old Testament must be used as a rule of faith in the light of the New Testament revelation, which compels us to recognise its defects. In a progressive revelation, it is by the final standard that all has to be judged. The Church in the past has emphasised one aspect of the truth in seeing Christ's presence in the Old Testament. We must also recognise His absence, and so understand the querulousness of the Old Testament saints, who, regarding outward prosperity as the sign of God's favour, bitterly complained of the immunity of the wicked and the misfortunes of the righteous; their vindictiveness towards their enemies; in some cases their undue love of ritual; their hostility to strangers; their morbid self-

consciousness or self-righteousness. These present no stumbling-block to intelligent Christain faith. They only show that God, in speaking to Israel by prophets and psalmists, had not yet uttered His final, because perfect, word. The Hebrew Scriptures, while a true light from heaven, were but a light shining in a dark place, until the dawn of day.

JAMES M. MACPHAIL.

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*THE IDEA AND AIM OF POETRY.**

THE analysis given in the earlier part of this lecture consisted so largely of intellectual elements that to give it some claim of completeness I must briefly indicate the emotional and moral endowments—what may be called moods of the poet's mind and conditions of the free exercise of his art. First the emotional. With all the intellectual processes, inventing and selecting, combining or assimilating or idealising, there must be accompanying feelings of delight. On wings of faith and hope and love and rapture the poet rises. An inward feeling breathes or glows through the language and the imagery of his poem and gives it much of its poetic character. The poet is a poet because the common things of nature and of life awaken in him a stronger and finer emotion than they do in others; he

> "in a golden clime was born
> Dowered with the love of love, the hate of hate, the scorn of scorn.

Note then, first, Hope. I have already quoted one verse on this theme from Coleridge. Here is another :—

> "Work without hope draws nectar in a sieve."

Hope elevates; joy brightens. And the same poet has given the classical passage on Joy also. Coleridge directly connects with the "shaping power of the imagination" this inward possession, this strong music in the soul :—

> "This light, this glory, this fair luminous mist,
> This beautiful and beauty-making power."

Not less sacred is Love. For love, by its sympathy and open-mindedness and eager readiness, is often the key that unlocks a

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mystery, the magic that interprets character, the gate where knowledge enters. Love of nature and of man; love of country and of friend; and highest of all, where poetry blends with religion, love of the true and the good—love of God. Love is active in suggestion, in summoning similitude, in prompting invention. Above all it is a cause of ideality; for it glorifies its object, investing man and nature with ideal lines of loveliness that have their origin in the faith of the poet's soul. Finally—where emotion blends with will—the quality of Calm. The mind must be at rest, free from care, in full possession of its powers. Not the calm of shallow or of stagnant waters, but of a sea that has known the tempest and still heaves beneath the surface. Wordsworth finely said that the source of poetry was "emotion recollected in tranquillity." Take Shakespeare. Can you not imagine him in those great tragedies, walking quietly through the scenes, smiling in the midst of the awful horrors he has evoked? And here again Milton is his peer. Let me illustrate. In the beginning of *Paradise Lost*, Satan, in overthrow and in anguish physical and mental, thus at the very outset strikes the key-note of defiance and of power :—

> "The mind is its own place, and in itself
> Can make a Heaven of Hell, a Hell of Heaven."

That is the calm of absolute egotism in its mastery of circumstances. This from a good angel is the calm of faith and resignation, no less instinct with power :—

> "Nor love thy life, nor hate, but what thou liv'st
> Live well; how long or short permit to Heaven."

And if we pass to Milton's last poem and last words there is no fall save the cadence of harmony and full victory. Samson himself is looking forward to death as unto welcome rest, and when the end is told what does the father of the hero burst into ?

> "Nothing is here for tears, nothing to wail
> Or mock the breast; no weakness, no contempt,
> Dispraise or blame, nothing but well and fair,
> And what may quiet us in a death so noble."

And so the stately verse advances until on our ears fall the last syllables—fall and ring and live—lingering like those sounds whose very sweetness yieldeth proof that they were born for immortality. For these are the last words of the soul of Milton :—

> "Calm of mind, all passion spent."

And here let me note the contrast presented by the prose and the

poetic works of Milton. In the former the poet wrote with "his left hand." So he himself said, figuratively describing their inferiority in respect of style. But observe also that into these he introduced freely the fierce passions of controversy, scorn and ridicule, and contempt and satire; not however into his Areopagitica, not anywhere into poetry, never into the province of Art.

A word or two on the moral temperament. The connection of imagination with the higher morality is vital. Only by imagination can one realise one's relation to others; only thus can one fully apprehend Christ's golden rule. And, conversely, the vision and imagination of seer and prophet cannot exist without the spirit of the saint. But to the bard something of the prophetic character must ever cling. No poet at the present day will continue to charm unless he has a message to the mind and heart. And no poem will last that is not alive with ethical motive. Now the teacher or messenger must be sincere, veracious, earnest. The poet is not a painted figure, not an artificial voice, but a living man, breathing moral enthusiasm, speaking not only to, but from, the heart. A question may here arise as to the character of poetic truth. The poet works by fiction; but the fiction must not be false. Its purpose is to make truth more lovely. Some thirty years ago, in the youth time of Swinburne, we used to hear that Art had nothing to do with morality. That theme is overworn. The Art not founded on morality has perished. The beautiful *is* the good. In an early essay the late Cardinal Newman defined poetry as the 'originality of right moral feeling." Right moral feeling is, I, believe, a condition of the poet's success. Pre-eminently needful is it in the choice of a theme 'fitted for the lofty rhyme'; in the conception of a central and dominating idea; in the delineation of the greater characters; and in the communication of an undefinable tone or spirit that pervades and animates the whole. Nor in minor aspects is its influence unfelt. The fruit and also the flower depend on the soil in which the seed has been sown. The poem is an image, an embodiment, an incarnation, of the poet's soul. Its perfection depends on personal loveliness. Behind it therefore lies a character and a life; as was early discerned by Milton who in prime of manhood recorded his conviction that "he who would not be frustrate of his hope to write well hereafter in laudable things must himself be a true poem, that is, a composition and pattern of the best and honourablest things."

II.

I shall now briefly refer to the poet's *method* in the embodiment

and expression of his thought. Four aspects I have particularly in view ; concreteness or objectivity, emotion or affection, imagery or embellishment, and language or style.

First, concreteness. Milton in his famous tract on Education described poetry as in comparison with logic more simple, sensuous, and passionate ; simpler, more obvious to the sense, and more emotional. Simple is in opposition to subtle or to abstruse and also to complex and intricate. Sensuous or objective is in opposition to abstract, mental, metaphysical. Both are included in the concrete. The poet handles not a general class but an individual specimen ; not a flower but a rose or a violet or a lily. Again he exhibits not a general law but a particular instance, example, or illustration. And so he pictures definite shapes of hill or rock or river or castle, definite and striking colours of earth and sky, and with regard to persons he presents to us such types or figures as at once stand out distinct and individualised before us. This he does, not merely to make his meaning clearer but by the instinct of his art ; because the mind delights to revel in such images, and because such ornament is essential to the full manifestation and expression of beauty. The scientist separates, detaches, isolates. His object is to reach a law. The poet on the contrary groups and collocates ; he charms by multiplicity and variety, by an unfailing succession of pleasing and unexpected images. Even a short poem sets forth in each new stanza some new idea or image. In the ballad is a rapid rush of changing incidents ; in the ode or elegy a stream of fresh pictures and varying emotions. Even in the brief sonnet with its single sentiment we require a harmony of thought and feeling and image, of form and phrase and music. The poet is literally a maker. His art is not analytic but constructive. His poem is not only a 'pattern' or model of the fitting, it is a 'composition' of multiform excellence. Thus he teaches truth by a tale, principles of conduct by a personal life ; thus he invents the epic or dramatic fable, and fills it in not with dissertations on the constituent elements or motives of action but with moving personalities that awaken our sympathy or our censure. Moreover, he invents his fairy lands, builds castles on wold or on the foam, tames the fierce, reclaims the waste, peoples his cities and magic halls with lords and ladies, knights and dames, heroes and heroines, and all the attendant circumstance of a barbaric splendour ; and again he sounds the clash of arms, arrays the pomp of victory, and by the lines of a progressive fortune culminating in glory or in gloom, he inculcates

the eternal power of Duty. By these and other forms of outward portraiture the poet finds utterance for his thought. His soul indeed lives in the ideal. His fingers grope to grasp an unseen world. And having grasped it he would reveal it ;—reveal it to the mind, but through the sense, in visible, tangible, definite, and artistic form. As he idealises the objective so does he objectify the ideal.

Secondly, the poet appeals not to the intellect only but to the feelings, affections, and moral judgments of man: not only to the head but to the heart. More emotional than logic. Yes, very much so. And therein poetry differs not from logic only but from all science and philosophy. Truth, their quest, is passionless, but beauty seeks an empire in every world. Reverence, trust, tenderness, devotion, and all the graces mingle at her shrine. Lyric verse is the effusion of intense emotion ; but it is emotion also though in quieter, more controlled, or chastened tones, that uplifts into poetry the meditations of the reflective or didactic poet. And in all story and action there must be the interest of prolonged and eager feeling. Accordingly Wordsworthians used to say that poetry is the language of emotion. This, however, is misleading as well as partial. Eloquence in every form, and particularly oratory, involves emotion. Can we, apart from the question of form, distinguish the emotion of poetry from the emotion of oratory ? Partly by the aim. For the orator's aim is to influence conduct, and to this end he marshals facts and mingles appeals such as may rouse and convince, may sway the judgment and overpower the heart of the hearer. Poetry has its end in character or in the inward condition of the soul, and only indirectly influences action. Further, the feeling of poetry is of a far finer and subtler quality, yet often, and sometimes (as in the War Song) deliberately, the boundary line between them is obliterated. Other departments might be mentioned in contact or in contrast; and of course the novelist has stolen one half of the poet's art. This at least may be said—no human art is higher than poetry and no other high art appeals so fully and unreservedly to elements that are universal in the possession of our race. So much in atonement for an idealism that too often passes the range of ordinary vision.

Next, imagery. I shall not refer to the fondness for parable and fable and allegory that belonged to earlier times; except to say that as classic sculpture embodied in statues its conceptions of the Virtues or the Graces or the Muses, or such ideas as victory or fame, so poetry has given an external shape to every mental mood. I refer at present only to pictorial and figurative ornament. The

observation or suggestion of resemblance is a constant characteristic of the poet's ingenuity and an unfailing opportunity of his art. The prose writer uses a similitude to make his meaning clearer, the poet to touch our feelings and to decorate his style. Our more artistic poets such as Spenser and Tennyson are very elaborate in their use of simile, and in their descriptions these figures sparkle as jewels in a lady's dress. In addition to those already given I may instance some stanzas from Shelley's *Skylark*, where the bird invisible in the sky yet audible in its song is variously imaged to us.

Other figures in which kindred effects are produced are such as vision, apostrophe, personification. Take the following examples illustrating the power of music, in which personifying metaphors are combined in bold and brilliant hyperboles. In Milton's *Comus* the lady sings a song. It is night and she is alone in the forest. Comus, the enchanter, thus describes the charm of her voice:—

> "How sweetly did they float upon the wings
> Of silence through the empty-vaulted night,
> At every fall smoothing the raven down
> Of darkness till it smiled."

Here we have the vaulted sky, the floating strains, the wings of silence, Darkness with smooth black hair; and all made lovely by the music. A little farther on the same song is described in bolder language:—

> "I was all ear,
> And took in strains that might create a soul
> Under the ribs of Death."

To galvanize a bony skeleton, to endow it with life and mind and soul—surely that is the climax of hyperbole. But of the mysterious power of music anything is predicable. Long ago

> "Orpheus with his lute made trees
> And the mountain tops that freeze
> Bow their heads when he did sing."

Lastly, these three aspects of the poet's method belong to some extent, though with lesser licence, to all forms of polite literature. In respect of the use of language poetry is distinct. There is indeed no poetic diction. All words are at the service of the poet's pen as all materials are of his thought. Yet there are differences, at least in combination; and certain laws of freshness, variety, and harmony that must be studied. The poetry of deep feeling must ever be in the simple language of universal experience. Poetry has been called the "perfect form of words," and I believe it is. One note is this, that we love to remember it. Ordinary prose

loses its charm for us the oftener we read it, and repetitions of phrase are offensive. True poetry we love more and more the oftener we hear it, and artistic repetitions are pleasing. Some passages of prose live in our memories, but precisely those we call poetical. This mysterious charm is an effect of various causes—melody, rhythm, cadence, metre, verse, rhyme, stanza, mode of versification, variety of pause, variety of vowel sounds, assonances, and other influences. Rhyme, which the ancients despised and the French deem indispensable, is a source of the most pleasing effect in minor poetry. But the one true mark is *metre.* This is the note of order, regularity, and harmony in sound; and it allows all variety, slow or rapid, light or majestic. It is the oldest style of all literature. Staid and sober prose is a mark of the latter times, as is even staid and sober conversation. Rude peoples do not walk but run, and do not talk as polished wits but chatter with signs and actions and movements all over. Metre is the condition of memorable speech, because it allows the animation, the rapid and easy flow, of such speech, and because it makes the words easily committed, easily repeated, easily handed down through time. But further the fixed measure regulates passion. It restrains excitement, it enlivens dulness, it harmonises the flats and elevations of a lengthened poem. So long as the ear is the physical basis of poetry, measure and variety of sound are the formal conditions of harmony. Between sound and sense, however, between ear and soul, between words and thoughts there is a vital correspondence. Poetry is the voice of an inward through an outward harmony. And the poet has not attained the mastery of his art who fails to make his thoughts and feelings bend in their expression to the requirements and the laws of measure and of music.

III.

These four aspects of the poet's manner, taken in conjunction with the central exercise of ideality, may be said to constitute a *vera differentia* such as distinguishes poetry from other forms of literature. And if to this it is added that the idealisation is towards the beautiful—the beautiful as regulating choice in thought and feeling, arrangement and expression, and as inclusive of the double harmonies of soul and sense—we seem to have said what is necessary for an approximate definition of the spirit of poetry.

If then, when our survey is exhausted and we have seen somewhat of the material and efficient causes, with their mode of operation, you ask me to define the formal cause or innermost idea, I

answer in this proverb: Poetry is a representation of truth particular and individual, not general and abstract; yet with the individual divested of the accidents of circumstance, harmonised with ideas that are eternally noble, clothed in forms from the everlasting loveliness. It is a sort of apotheosis of things; a glorification of history, a transfiguration of nature, a spiritualising of thought, a musical chant of speech. It is the beauty of the sensible, arranged, permeated, and inspired by the beauty of soul.

IV.

Our last subject of inquiry is the poet's *aim*, or, in other words, the final cause of his Art. Is there in all the poetry of youth and age, of distant lands and ages, through all varieties of verse and all creations of genius, one simple steadfast aim? Yes, for if we agree that behind all shapes and styles of poetry there is one reality—an essence or spirit whether we conceive it as an Idea which the artist strives to embody, or as a Law (the principle of Beauty) into harmony with which all thought and utterance must be brought, so also, (since nature seeks to wed formal with final causes) may we expect that there is one definite aim and end to which all manifestations move. How this aim is to be conceived is the problem now before us. It is a question less difficult than the defining of the *idea* but more disputable; and we have to weigh conflicting views.

The best authorised solution is that the aim is pleasure. This was the judgment of one Greek keenly repudiated by another, and though it wears a pagan look it has in modern times been affirmed by divines and moralists as well as by artists and critics. Nor does it lack at least the semblance of truth. When for the purposes of his poem an author chooses one word in preference to another, one simile or illustration and one stanza or style of versification in preference to others, it is on account of the greater pleasure he thus hopes to secure. And in respect of sentiment also pleasure has no unimportant place. All things, in art, are tempered with delight. Even the poems "that tell of saddest thought" may be the sweetest. By a law of our inner being the mind seeks to extract, if not active happiness, at least some soothing charm out of every experience even though it be of failure and distress. Yet of poetry on the side of thought—whether we regard subject-matter or particular purport and intention—I cannot admit, what on the side of form or artistic arrangement and expression might pass undisputed, that pleasure is the supreme aim. Why, if it is so, do poets so readily awaken grief or rouse indignation? Is it for

pleasure rather than instruction that they so often choose themes of disaster and defeat? Why, again, that impatient instinct that demands of our Tennysons and Brownings a statement of their message, or why that ancient notion that the bard is a seer and a prophet? Milton says of his theme, the fall of man:

> "Sad task yet argument
> Not less but more heroic than the wrath
> Of stern Achilles."

And he chose it believing that it was his divine commission not mainly to give pleasure but to interpret the providence and exhibit the wisdom of God. And if in recent years one poet has pictured himself as the idle singer of an empty day and others have luxuriated on the purely sensuous aspects of their art, yet an unbroken succession of the greatest masters have not hesitated to affirm as the endeavour of their lives the effort to make men "wiser and better" as well as happier.

Let me then present what may be regarded as the opposite view. The aim of poetry, said Ben Jonson, is "*to inform men in the just reason of living,*" to teach the true way of life. This also I take to be the meaning of the most distinguished English critic of our time, the late Matthew Arnold, when he styled poetry a 'criticism of life'. Life, or how to live, is the problem that transcends all others; and the application to this problem of profound and noble ideas was in that brilliant writer's maturer judgment the supreme requirement of poetic genius. This view, however unlike the former, is also plausible. I hear an objector say that not poetry but morality instructs us how to live. Science, morality, art are separate provinces related respectively to the true, the good, and the beautiful. But we may ask in return, Are these qualities then separate and distinct? Is not the good in itself beautiful, and is it not by its beauty that we are moved to appreciate it? Or is it not true, as Goethe, the great thinker and poet of Germany, has said, that the beautiful includes the good? All beauty is of the mind and life, and its kernel is morality. You say there is beauty in the rose, on the neck of dove or humming-bird, in the human face and form divine. What is colour? A certain length of wave or rapidity of vibration. What is form? Some mathematical equation or series of equations. This is not cynicism. There is, doubtless, in the beauty of nature some objective element, some symmetry or correspondence or proportion. But be assured that the soul and life of beauty is in the human mind; that the beauty

which you see around you is the creation of a power within you. Nature, we may without presumption deem, exists for man. In poetry, at all events, nature is subservient to mind. And such poetry of nature as is not related to the higher functions of human life is but the idle sport of an idle fancy.

But from this it does not follow that the aim is didactic. And between these two opinions I place a third, which points not to conduct or manner of life, although that is the ultimate aim of aims, but to the thoughts, feelings, aspirations, or ideals that are behind the outward life and exist only in the mind. The philosophic moralist teaches conduct; the oratorical preacher moves to conduct. Poetry teaches and moves, not however with a view to action, but to finer feelings, to higher ideals, to a richer and nobler inner life, to a braver and diviner soul.

Now to consider the claims of these three theories. The argument for the first view, as it is held at the present day, may be briefly put thus. The aim of the Fine Arts is pleasure; poetry is a Fine Art; therefore the aim of poetry is pleasure. It seems to us that both major and minor premises are open to dispute. Is poetry one of the Fine Arts? Of course it is an *art* as life itself is; and it is *fine* beyond all other spheres of mental activity. But should it be regarded as a fifth member of the illustrious group which includes painting, sculpture, architecture, and music? Notwithstanding the weight of authority, I think not. These four in all their multitudinous modifications appeal directly to sense, to eye or ear; they are the work of the hand or other bodily organ; and they are matters of law, measurement, proportion, or other conditions such as can be and such as are taught in schools. None of these things can be said of poetry, which appeals directly to the thought or feeling and with infinite freedom can be a law unto itself. Further, the Fine Arts belong to advanced and civilised society, while poetry has existed in power through far ruder times. Poetry is artistic as Art may be poetic. It seems to me that it is the spirit not so much of sculpture and of painting as of poetry that breathes in the ideal workmanship of Phidias and in the ineffable beauty of the creations of the brush of Raphael. The Fine Arts and the forms of poetry have in their highest reaches a common effluence of the soul; yet are they fundamentally distinct.

But we have raised another question, *viz.*, whether Fine Art itself exists solely for pleasure. The Greek sculpture and the medieval architecture arose in connection with religious worship. They

were creations of mind, interpretations of idea, embodiments of thought, the highest efforts of intellect in conception as well as in execution, and therefore works of "glorious intelligence" no less than of exquisite beauty. Is it reasonable to suppose that such efforts of intellect are made solely to give pleasure? Nay, they are intended to reveal the Divine. And in humbler exhibitions of these arts elements both of instruction and of practical utility will be found blended with the pleasing power of beauty. Of music and of painting, those harmonies of sounds and of sights, the aim is more emphatically pleasure; yet in so far as they express ideal elements of thought or aspiration they tend towards a mental elevation and refinement of which there are essential constituents other than delight.

Let us now turn to another side. Poetry is related not only to beauty but to knowledge. It is necessarily so. The organ and instrument of Shakespeare and Milton is the same as the instrument of Bacon and Newton; and although the method of the poet leads him to the concrete, and that of the scientist to the abstract, both have a common element of thought, both seek to interpret nature and life, and both speak to the common mind of man. The poet, as Shelley insisted, is a philosopher. Poetry, Wordsworth in one of his most striking utterances declared, is "the breath and finer spirit of all knowledge, the impassioned expression on the countenance of Science." Thus then poetry may be said to occupy a position at the head of the forms of literature, and, in its characteristics, midway between art and science. The situation may be presented in these columns.

Fine Arts	Poetry	Philosophy
Music	Oratory	Science
Painting, Sculpture	History	Physical
Architecture	Fiction	Biological
Industrial Arts	Criticism	Mental
Liberal		Civil and Social Law
Mechanical		*Morality, Religion.*

Now consider these contrasts. The one extreme appeals to sense—refined and cultivated sense; the other to intellect or to reason in its highest reach; in the one the object is beauty with occasional glimpses of the sublime, in the other truth intellectual and moral, with the apprehension of wisdom and right; in the one the aim is predominantly pleasure, in the other, knowledge and instruction. But in its character and method poetry is intermediate; appealing

directly to the imagination (including ordinary intelligence and affection), but indirectly to sense in its concrete images, picturesque descriptions, and musical cadences, and, though unsystematically, to the highest reason in its lofty visions and penetrating judgments and original creations. And as it is intermediate in character so also is it (as we judge) in object and in end. It blends beauty and truth; it unifies pleasure and thought. As it is the crown of literature and the perfection of speech, so is it a harmony of philosophy and art. Hence the aim would seem to be a complex condition of mind.

These remarks may be supplemented and pointed by reference to particular kinds of poetry. Take, first, the Drama. "Tragedy," said Aristotle in one of the most memorable sayings of criticism, "is an imitation of a serious action which by pity and terror accomplishes a purgation of these and such passions." As Milton explains, it "tempers and reduces them to just measure with a kind of delight stirred up by reading or seeing those actions well-imitated." All peoples unrefined are liable to the experience and expression of crude affections; vague wonder at things new; childish exclamation of pity or horror; and especially vague fear,—fear of enemies, of the gods or the ghosts, of calamity and death. These feelings (says Milton) can be tempered and reduced to due measure. For, first, imitation, like all mimicry, has a pleasure of its own. Secondly, repetition on the stage familiarises the mind with calamity and thereby lessens the excitement which the tragic naturally produces. Thirdly, this imitation is set forth in beautiful language, with lofty and instructive sentiments, and as a manifestation not of blind fate but of a retributive justice and an over-ruling Providence. Hence the soothing effects and the refining power. Professor Macmillan observes that the effects on his mind of those Greek scenes of suicide and slaughter is a "kind of mental exaltation and serene tranquillity," because somehow he sees a "background of eternal peace." Critics have remarked in Shakespeare's tragedies their tranquillising close. And what he, through instinct trained by experience, Milton, through instinct trained by study, knew. And accordingly with such deliberate purpose he wrote his *Samson Agonistes*. These observations refer to the discipline of emotion, wherein, both as means and end, pleasure has its part. There is another aspect which Burke, referring to the same Aristotelian text, accentuates. It is the intellectual side. Our passions (he says) "instruct our reason." We are "alarmed into

reflection." And the result is a purifying of the mind; an enlightening and ennobling of the mental faculties. The aim of tragedy, then, may be regarded as a mental discipline, saturated with pleasure as deeply as calamity can allow. Comedy, which is the drama of common life, and of character rather than of action, instinctively makes for mirth and merriment. It abounds in pleasantry and lives in laughter. So far its aim would seem to be a pleasure not altogether noble. But the exhibition of character involves, as an essential, though it may be an unconscious element of its aim, the study and also the education of character.

A brief glance at narrative poetry. The various epics have an individual purpose but a general trend. *Paradise Lost* is philosophical and religious, presenting memorable types of character, leaving sad lessons of the effects of disobedience, but relieving the picture by visions of abounding grace. *Paradise Regained*, on the other hand, shows the success of wisdom, patience, and self-control in combating the temptations to which a public man may be exposed; and it ends in triumph. The divine allegory of Spenser has for its "general end" (according to the author's words) to "fashion a gentleman or noble person in virtuous and gentle discipline." Of the *Idylls of the King* the chief effect is to leave on the mind impressions and conceptions of the chivalrous ideal of honour and nobleness, while the unity of the poem depends primarily on its ethical motive, and secondarily on the allegorical instruction shadowed forth in the career and circumstance of Arthur. Wordsworth would have scorned the idea that the main aim of the *Recluse* was to give pleasure. Of one half the poems of the world it may be said that, but for the mental elevation they produce and the ethical instruction they impart, the impression they would leave upon the mind would be less of pleasure than of pain. I need not refer to lyric poetry, of which the emotions are various; still less to reflective or didactic verse. Enough, let me conclude.

Bacon said that poetry promoted magnanimity, morality, and delight. Magnanimity, or the chivalrous ideal, morality, or the truth and justice of life, and delight or pleasure. The master has drawn three lines but has not subordinated them. And the controversies between the supporters of one and of another remind one of the endless discussions of Epicureans and Stoics in the ancient world. Let me put it another way. The poet by a necessity of his instrument as well as of his art appeals to the mind or knowing faculty, and to two sets of feelings—the active and passive. The

passive feelings are the feelings of repose, of languor, it may be, or of laughter, or of listless love, like the sweetness of the lotus-eater's,

> "Hearing the downward stream
> With half shut eyes ever to seem
> Falling asleep in a half-dream."

The active feelings are such as admiration, veneration, enthusiasm, or scorn, urging, if not to action, yet, with something of desire, to the imitation or pursuit of some ideal. Thus the poet teaches, the poet charms, and the poet stirs. It seems to me that the three things are harmonised in our rich and gracious word *love*, and accordingly I give you this definition of the aim of the divinest of the arts—and it is my closing sentence: the aim and end of Poetry is to awaken and to cherish in the soul the love of what is noble or beautiful in life.

R. Scott

THE STUDY OF THE VERNACULARS:—III.

It is so long since I wrote my last article under this heading[1] that a few words of introduction are necessary. My original object was to finish this series with a few remarks on Numismatics and some practical suggestions as to how the study of the vernaculars could be placed on a sounder and more scientific basis. The fresh light that has recently been thrown on South-Indian history renders it necessary for me to pause awhile in order to point out the value of the new discoveries to Tamil literature.

Mr. P. Sundram Pillai of Trivandrum has, in his articles on 'The Age of Tiruñanasambanda',[2] almost exhausted a very important subject from a literary standpoint. The mistakes of Drs. Caldwell and Burnell on this subject have been pointed out so clearly and forcibly that any remarks of mine would only be superfluous. My purpose is to point out how far epigraphy can help in the solution of the age of this great Śaiva devotee. As a preliminary step I shall divide the sixty-three devotees of Śiva, of whom Tiruñâṇasambanda is the most important, and whose lives form the subject of the *Periyapurâṇam*, into four groups:—(1) those who lived prior to Tiruñâṇasambanda; (2) the contem-

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[1] Vol. VIII. pp. 22-33.

[2] See Vol. IX. Nos. 5, 6, 7, and 9.

poraries of Tiruñâṉasambanda; (3) the contemporaries of Sundaramûrti-Nâyaṉâr; and (4) those about whose time nothing more is known than that they must all have lived before Sundaramûrti-Nâyaṉâr. The place which I have assigned in my classification to the fourth group may be objected to on chronological grounds; but it is convenient to have that group last as it contains the largest number of devotees. In the first group there are four devotees, *viz.*, Kôchcheṅgaṭchoṛa-Nâyaṉâr, Chaṇḍêśvara-Nâyaṉâr, Kâraikkâl-Ammaiyâr, and Kaṇṇappa-Nâyaṉâr. The first of these was one of the most powerful of the ancient Choḷa kings, and his name occurs constantly in Tamil literature. Sambanda refers to him more than once in his hymns. He is represented as having built a temple of Śiva at Naṉṉilam and another at Tiru-Ambar. This king is referred to in the large Leyden grant and in the inscription of the Bâṇa king Hastimalla, as one of the remote ancestors of Vijayâlaya.[3] Chaṇḍêśvara was a Brâhmaṇa of the Kâśyapa gotra who was born at Śeyñalûr in the Choḷa country. His original name was Vichâraśarman. In appreciation of his devotion, which led him to cut off the legs of his father, who interfered with his worship of a *liṅga* of sand in the Maṇṇai river, not far from his village, the god Śiva appeared to Chaṇḍeśvara and made him the head of all the Śaiva devotees. In inscriptions he is very often called Âdidâsa or Mûlabhṛitya, "the first servant," and is represented as the manager of Śaiva temples.[4] If money or land is presented to a temple of Śiva, Chaṇḍeśvara is represented as receiving it, and when any property belonging to it is lent or sold, the document is drawn up in his name. Even now, when a person visits a temple of Śiva as a worshipper, he must go to the shrine of Chaṇḍeśvara (or Chaṇḍikeśvara, as the name is often spelt now-a-days) just before leaving the temple and clap his hands in order to show that he does not take with him any of the temple property. Kâraikkâl-Ammaiyâr, the third of the devotees belonging to this group, was, as the name implies, a woman who was a native of Karikal in the Tanjore district. Kaṇṇappa was a native of Uḍuppûr near Kâlahasti in the North Arcot district. Though I have made one group of these four devotees, it is not to be understood that they were contemporaries. We have at present no materials for fixing the period of any one

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[3] For an account of Kôchcheṅgaṭchoṛa's life, see p. 10 of Dr. Hultzsch's *Annual Report*, G. O. dated 6th August 1892, Nos. 544, 545, Public.

[4] Dr. Hultzsch's *South-Indian Inscriptions*, Vol. II. Part I. p. 93 and *passim*.

of them. The fact that there were devotees of Śiva before the time of Sambanda and that they lived in different parts of Southern India shows that there must have been a large number of people who followed the Śaiva doctrines and that they were not all centred in one place but occupied a large extent of country.

To the second group belong the following devotees:—Kuṅgiliyakkalaya-Nâyaṉâr, Muruga-Nâyaṉâr, Nîlanakka-Nâyaṉâr, Gaṇanâda-Nâyaṉâr, Nîlakaṇḍa-Yâṟppâṇar, Appûdi-Nâyaṉâr, Kulachchiṟai-Nâyaṉâr, Maṅgaiyarkkaraśiyâr, Neḍu-Mâṟaṉâyaṉâr, Śiruttoṇḍa-Nâyaṉâr, Tirunâvukkaraiyar, and Tiruñâṉasambandar. Kuṅgiliyakkalayaṉ entertained both Sambandar and Tirunâvukkaraiyar in his native village of Kaḍavûr, where they had to halt on one of their tours. Muruga is reported to have gone to heaven along with Sambanda. Nîlanakkaṉ welcomed into his house Sambanda and his followers when they visited the village of Śâttamaṅgai. Gaṇanâda was a resident of Shiyali, the village in which Sambanda himself was born. Nîlakaṇḍayâṟppâṇar was the musician who travelled about with Sambanda accompanying on the *yâṟ* all the hymns composed by the latter in honour of the various temples visited. Appûdi was such a great admirer of Tirunâvukkaraiyar that he named all his children after the latter. The Pâṇḍya king who was converted to the Śaiva religion by Sambanda was Neḍumâṟaṉ, Maṅgaiyarkkaraśi his queen, and Kulachchiṟai his minister. On one of his tours Sambanda was welcomed into the village of Tiruchcheṅgâṭṭaṅguḍi by Śiruttoṇḍa-Nâyaṉâr, and has referred to him in one of the hymns. Tirunâvukkaraiyar, who was also called Appar, was an elder contemporary of Sambanda and travelled with him to some of the Śaiva temples in the Tamil country. To the account of the life of Tiruñâṉasambanda which has already been published by Mr. Sundram Pillai, I have to add that the religious disputation which the great devotee undertook at Teḷichcheri was against the Buddhists. Two of the Buddhist pandits from Bodimaṅgai, as the place was called where the Buddhists lived, are mentioned as having attempted to argue with Sambanda. These were Puttanandi (*i.e.*, Sanskrit Buddhanandin) and Śârippuṭṭaṉ. The head of the first was cut off in a panic which occurred among the Buddhists subsequently, and the second was converted to the Śaiva faith along with his followers.[5] These two names are important,

[5] Madras edition of Śekkiṟâr's *Periyapurâṇam*, 1870, Part II. pp. 166 ff. The references to the *Periyapurâṇam* in the following notes are to this edition.

because at some future time, if not at present, they may help in ascertaining the date of Sambanda.

Of the devotees belonging to this group only two were royal personages, *viz.*, Neḍumâṛaṉ and his queen Maṅgaiyarkkaraśi. Of the former we are told that he gained the battle of Nelveli against enemies from the north. We have at present no means of ascertaining who these enemies were. Maṅgaiyarkkaraśi was the daughter of a Choḷa king whose name is not mentioned. She sent for Sambanda to cure her husband of a malady upon which the Jaina priests, who were his spiritual advisers, could make no impression; and the complete cure effected by the Śaiva devotee led to the king's conversion from Jainism. Beyond these facts there is no clue in the life of the king or of his queen which can help in determining the time when these events took place. Let us see, therefore, if the lives of any of the other devotees offer any materials for the solution of the question. Accordingly, we shall take the life of Śiṟuttoṇḍa-Nâyaṉâr. His original name was Parañjodiyâr. He was a military man and a resident of Tiruchch-eṅgâṭṭaṅguḍi in the Choḷa country. He led an expedition against the 'North' on account of his king, who was also a follower of Śiva, and "reduced to dust the old city of Vâdâvi."[6] The "old city of Vâdâvi in the North". can be no other than Vâtâpi, which has been identified with Badami in the Bombay Presidency. Vâtâpi was for a long time the capital of the Western Chalukyas.[7] From inscriptions we know of only one king in the south who claims to have destroyed Vâtâpi, *viz.*, the Pallava king Narasiṁhavarman I. Of this king the Udayendiram grant of Nandivarman Pallavamalla, published by the Rev. T. Foulkes,[8] states that he "destroyed Vâtâpi and frequently defeated Vallabharâja at Pariyaḷa, Maṇi-maṅgala, Śûramâra, and other (places)." The Kûram grant [9] says of the same king that he "wrote the (three) syllables of (the word) victory (*vijaya*) as on a plate on Pulakeśin's back which was caused to be visible (*i.e.*, whom he had defeated) at Pariyaḷa, Maṇimaṅgala, Śûramâra, etc.," and that he "destroyed (the city of) Vâtâpi." A Tamil inscription which I published in a previous number of this magazine [10] refers to Vâtâpikoṇḍa Narasiṁhappottaraiyaṉ, (*i.e.*,

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[6] *Ibid.* Part II. p. 316, verse 6.

[7] Dr. Fleet's *Kanarese Dynasties of the Bombay Presidency*, p. 20.

[8] *Indian Antiquary*, Vol. VIII. p. 275.

[9] Dr. Hultzsch's *South-Indian Inscriptions*, Vol. I. p. 152.

[10] Vol. VIII. p. 273.

Narasiṁhappottaraiyan, who took Vâtâpi). It is thus clear that the Pallava king Narasiṁhavarman I. destroyed Vâtâpi, and that he defeated Vallabharâja alias Pulikeśin [II.] in the battles of Pariyala, Maṇimaṅgala, Śûramâra, and other places. This fact, which is derived purely from epigraphical records, is confirmed by the Singhalese chronicle, *Mahavansa*, where it is said that a king Mâṇavamma of Ceylon fled from his country with his queen Sangha, who was a daughter of the Râja of Malaya, and took refuge with a certain king Narasîha (Sanskrit Narasiṁha) of India, whom he served very faithfully. The *Mahavansa* adds: "Another king Kaṇḍuveṭhi, with whom also he (Mâṇavamma) had found favour, gave him such great possessions that it seemed as if the whole of that king's dominions had been granted to him."[11] We have at present no means of identifying this king. Mâṇavamma is reported to have helped Narasiṁha in his war against a certain Vallabha. This Vallabha was evidently the Western Chalukya king Pulikeśin II. In the absence of any other king of the south who claims to have destroyed Vâtâpi, we may assume that the king under whom Śiruttoṇḍa served and for whom he "reduced to dust the old city of Vâtâpi," was the Pallava king Narasiṁhavarman I. If this identification is correct we arrive at the conclusion that Tiruñâṇasambandar, who was a contemporary of Śiruttoṇḍa-Nâyaṇâr, flourished during the time of the Pallava king Narasiṁhavarman I., who was an enemy of the Western Chalukya king Pulikeśin II. At present we shall be content with this result without entering into actual dates, which are a little complicated, and which will be discussed later on.

There is another devotee belonging to this group about whose life no remarks have as yet been made and whose position among the sixty-three devotees is next only to that of Tiruñâṇasambandar. This is Tirunâvukkaraiyar. In the village of Tiruvâmûr in Tirumuṇaippâḍinâḍu, there lived a Veḷḷâḷa named Pugaṛaṇâr with his wife Mâdiṇiyâr. They had a daughter and a son. The former was called Tilakavatiyâr and the latter Maruṇîkkiyâr. After Tilakavati grew up to maturity, she was betrothed to a certain Kalippagaiyâr, who was the military commander of an unnamed king. But, before the marriage could take place, Kalippagai had to command an expedition against the 'North', to fight against the enemies of his king. There he warred for a long time and was

[11] Wijesinha's edition of the *Mahavansa*, English Translation, Chapter xlvii. p. 41.

killed, probably in some encounter. Tilakavati would not marry another after the death of her affianced husband and would have committed suicide but for her brother Maruṇîkkiyâr, who had become helpless in consequence of the death of their parents. Maruṇîkki afterwards became a Jaina and mastered the scriptures of that religion. In appreciation of his learning the Jainas made him a *guru* and gave him the title of Dharmasena.[12] His sister Tilakavati, who continued faithful to the religion of her parents, was sorely vexed at the heresy of her brother, but not long afterwards the god Śiva, in response to her constant prayers, told her in a dream that Maruṇîkki would soon go back to the Śaiva religion in consequence of a malady which the Jaina priests would be unable to cure. Accordingly, Dharmasena was afflicted with stomach-ache for some time, and the Jaina priests were unable to cure him. He, therefore, resolved to return to the Śaiva religion, and escaped to his sister. He recovered at once, and began to compose extempore hymns in praise of Śiva. The first ten (*padigam*) of the hymns pleased the god so much that the name Nâvukkaraśu, (the king of speech) was conferred on him.[13] Nâvukkaraśu, Tirunâvukkaraśu, or Tirunâvukkaraiyar (all three have the same meaning) is the name by which he is generally known. In the meanwhile, the Jaina priests believing that their religion had suffered a serious defeat by the apostasy of Dharmasena, represented to the Pallava king, who was also a Jaina, that the apostate had despised the religion of his sovereign and that, consequently, he deserved to be punished. The most exquisite tortures were devised, but Appar got out of them all unscathed in consequence of his faith in Śiva. The Jaina priests gave up the unequal contest, and the Pallava king, being convinced that the Śaiva religion was the true one, went to Tirunâvukkaraiyar at Tiruvadigai (in the South Arcot district) to be initiated into that faith. A certain Kâḍavaṉ, who was probably a feudatory of the Pallava king, followed suit, and, demolishing all the Jaina buildings in Pâḍalipuram (Mr. Sundram Pillai identifies this place with the modern Tiruppâppuliyûr near Cuddalore),[14] built at Tiruvadigai a temple of Śiva and called it Guṇadaravîchcharam.[15] Appar spent the remainder of his life in visiting the

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[12] *Periyapurâṇam*, Part I. p. 170, verse 39.

[13] *Ibid.* Part I. p. 174, verse 74.

[14] *Ante*, Vol. IX. p. 442, Note *

[15] *Periyapurâṇam*, Part I. p. 184, verses 145 and 146.

various Śaiva temples of Southern India, from Śrîśailaṁ in the north to Râmeśvaraṁ in the south, and composing hymns in praise of each of the temples visited. He is also said to have gone to Benares and thence to have attempted to go to Kailâsa, the abode of Śiva, without attending to his physical wants. But Śiva appeared to him on the way and told him that, if he bathed in a certain tank which was pointed out to him, he would find himself at Tiruvaiyâṟu on getting out of the water, and that there he would see Śiva as he could if he went to Kailâsa direct. Tirunâvukkaraiyar "obtained the sacred feet of Śiva" (*i.e.* died) at Tiruppugalûr in the Choḷa country.

Such are the leading events of Appar's life. There are three points in the above narrative which may help in fixing his date. First, the mention of Kalippagai as the general of a king who had enemies in the 'North'. Perhaps they were the Western Chalukyas. From the statement that the leader was killed in battle we may have to conclude that the expedition was not successful. If the enemies were really Chalukyas, as I have guessed, the king under whom Kalippagai served would be a Pallava. But our knowledge of Pallava history has not advanced sufficiently to enable us to make use of this event connected with the life of Appar in determining his date. The second point which may help in the solution of the question is the place and title given to him when he was a Jaina. It is just possible that the name Dharmasena occurs in the Jaina Paṭṭâvalis, which sometimes furnish reliable dates. Reference to these Paṭṭâvalis would be the direct way to solve the question before us. But here again we must wait for researches into the history of the Jaina religion in the south. The third important point in the life of Appar is the mention of the Pallava king and his feudatory. Kâḍavaṉ is said to have built a temple of Śiva and called it Guṇadaravîchcharam.

This name, which consists of Guṇadara and Îchcharam, means "the Îśvara temple (called after) Guṇadara." Similar names are Rajasiṁhavarmeśvara, which was the ancient name of the Kailâsanâtha temple at Conjeeveram and which was called after the founder Râjasiṁhavarman, a Pallava king; and Mahendravarmeśvara, a small shrine within the same temple, which was called after Mahendravarman.[16] Similarly Guṇadaravîchcharam must have been called after a king Guṇadara. As the temple was built

[16] Dr. Hultzsch's *South-Indian Inscriptions*, Vol. I. pp. 14 and 23.

by the feudatory of a Pallava king, we may conclude that it was called after that king. Thus we arrive at the name of a Pallava king Guṇadara. The mere name is of no use if it cannot be identified with any of the Pallava kings known from inscriptions. As our present knowledge of Pallava history is very limited, the identification of this king is beset with difficulties. In two ancient inscriptions in the cave on the Trichinopoly rock,[17] it is said that a king, who bore the titles Śatrumalla and Guṇabhara, set up a *liṅga* on the rock. Dr. Hultzsch, who has published these inscriptions, remarks that Guṇabhara was probably a Pallava prince ruling over the Choḷa country. From an inscription in the cave at Vallam near Chingleput we learn that the titles Guṇabhara and Śatrumalla were borne by a Pallava king Mahendrappottaraśaṉ. Referring to this inscription in his latest *Annual Report* Dr. Hultzsch observes that though *birudas* form an unsafe basis for identification, yet it may be provisionally assumed that the Mahendrappottaraśaṉ of the Vallam inscription was identical with either of the two Mahendravarman's known from other inscriptions.[18] Between the names Guṇadara, which is a Tamil form of the Sanskrit Guṇadhara, and Guṇabhara there is very little difference. They have the same meaning and may be easily mistaken for each other. May it not be that, when the *Periyapurâṇam* came to be written by Śekkiḻâr, the original name Guṇabhara became changed to Guṇadhara? It is not impossible that the names Guṇadhara and Guṇabhara were both current while the king was living. I therefore propose to identify the Guṇadhara, after whom the Guṇadaravîchcharam temple mentioned in the *Periyapurâṇam* was called, with the Guṇabhara of the inscriptions, whom Dr. Hultzsch has provisionally identified with either of the two Mahendravarman's known from the Udayendiram grant of the Pallava king Nandivarman Pallavamalla.[19] One of the inscriptions in the Trichinopoly cave, to which I have already referred, supports to some extent the identification of Guṇadhara with Guṇabhara. The second verse of this inscription is translated by Dr. Hultzsch as follows:—[20] "While the king called Guṇabhara is a worshipper of the *liṅga*, let the knowledge which has turned back from hostile conduct be spread for a long time in the world by this *liṅga*!"

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17 Dr. Hultzsch's *South-Indian Inscriptions*, Vol. I. p. 29 f.

18 Page 2 of G.O. dated 14th August 1893, No. 642 Public.

19 Dr. Hultzsch's *South-Indian Inscriptions*, Vol. I. p. 11.

20 *Ibid.* Vol. I. p. 29.

The "hostile conduct" here referred to must be that of the king Guṇabhara, and he says that he has turned back from such conduct. In plain language it seems to mean that king Guṇabhara was at first hostile to the Śaiva religion which was represented by the *liṅga,* and that he afterwards turned back from hostility. In fact, I understand the verse to mean that the king was originally a Jaina and persecuted the Śaivites, but afterwards became himself a follower of the Śaiva religion. *A comparison of the contents of this verse*, as I have interpreted it, with the account that I have already given of the life of Tirunâvukkaraiyar will show clearly how close the resemblance is between the religious careers of the two Pallava kings. If the identification that I have proposed can be established, and if Dr. Hultzsch's identification of Guṇabhara with either of the two Mahendravarman's is correct, we shall arrive at the conclusion that Tirunâvukkaraiyar was a contemporary of a Pallava king Mahendravarman. In the earlier part of this article I have attempted to show that Sambanda, who was younger than Appar, was a contemporary of the Pallava king Narasiṁhavarman I. Consequently this Mahendravarman could only be the first king of that name who was the father of Narasiṁhavarman I. The result of our investigation is that Sambanda was a contemporary of the Pallava king Narasiṁhavarman I., whose enemy was the Western Chalukya king Pulikeśin II., and that Appar was a contemporary of this Pallava king as well of his father Mahendravarman I. For Pulikeśin II. we have the two dates Śaka 532 and 556 [21] = A.D. 610 and 634. It was about this time that the Chinese traveller Hiuen Tsiang visited India. He left China in A.D. 629 and returned in the year 645.[22] Very probably the pilgrim did not visit the Choḷa country,[23] but went only as far south as Kâñchipura, which he describes as the capital of Drâviḍa and as the birthplace of Dharmapâla Bodhisattva. A Buddhist pilgrim of Hiuen Tsiang's stamp is not

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[21] Dr. Hultzsch's *South-Indian Inscriptions*, Vol. I, p. 11.

[22] Beal's *Buddhist Records of the Western World*, Vol. I. Introduction, p. xix.

[23] Hiuen Tsiang mentions a country, which he calls Chu-li-ye, which sounds very much like Choḷa and has, consequently, been identified with it. According to the pilgrim's account Chu-li-ye was south-west of Dhânyakaṭaka, which is the old name of Amarâvatî in the Kistna district. "Going from Chu-li-ye south we enter into a wild forest district, and passing 1500 or 1600 *li* we come to the country of Ta-lo pi cha" (Draviḍa) (Beal's *Buddhist Records of the Western World*, Vol. II. p. 227 f.). This description of the situation of Chu-li-ye would take us to the Kurnool district, south of which there is still a wild forest tract. But we do not know of the existence of a Choḷa kingdom in that part of Southern India.

likely to refer to movements connected with other religions. He would talk of them as heresies. But it is very probable that neither of the two great devotees, Tirunâvukkaraiyar and Tiruñâṇasambandar, had come into prominence when the Chinese traveller was in Kâñchî, though the elder of the two might have been born at the time. For, the destruction of Vâtâpi by the Pallava king could not have taken place when Hiuen Tsiang was in the capital of Pulikeśin II. He speaks very highly of the warlike qualities of the king and of his subjects and adds that the king of Mahârâshṭra (Pulikeśin) was not subordinate to Śîlâditya, the most powerful king of the time.[24] Consequently, the destruction of Vâtâpi must have taken place after the pilgrim left Mahârâshṭra, whither he went long after leaving Kâñchî. According to the *Mahavansa* the war against Vallabha, in which the destruction of Vâtâpi was probably the most important event, could not have taken place earlier than A.D. 664, because the first attempt that Mâṇavamma made with the help of Narasiṁha to secure the throne was during the time of a Singhalese king who reigned from A.D. 664 to 673,[25] and it was in consequence of the services rendered by Mâṇavamma in the war against Vallabha that Narasimha agreed to help him with troops to regain his throne. Consequently Śiruttoṇḍa-Nâyaṇâr must have come into prominence about the same time. Appar may have become known a little earlier, but not sufficiently early to be mentioned by the Chinese pilgrim. This would give us about the middle of the seventh century of the Christian era as the period of the two great Śaiva devotees, Tiruñâṇasambandar and Tirunâvukkaraiyar. More definite results cannot now be obtained. As the present article is already long, I shall leave my remarks on the next two groups of devotees for a future occasion.

V. VENKAYYA.

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24 Beal's *Buddhist Records of the Western World*, Vol. II. p. 257.

25 Wijesinha's edition of the *Mahavansa*, English Translation, Chapter xlvii. p. 43. Though the *Mahavansa* is not particularly strong in its chronology, yet I quote these dates because they seem to agree with the results which we have arrived at.

KAMALA: A STORY OF HINDU LIFE.

CHAPTER XI.

WE will now return to Ramchander, whom we left conversing with Sai on his way to Sinhagud. At the next dark pass which they had to cross Sai left him saying that she would go on in front to her village by a short cut, which she alone knew. Ramchander let her do so, and he leisurely followed by the usual route.

Sai's house was a low built one on the brow of a hill commanding a view of two valleys. The straggling village lay further on, and the *dharmashala,* or rest-house, was opposite Sai's house, with a deep hollow running between. Ramchander halted at the rest-house for some time, and went to look at the village. Sai, as soon as she entered her house, went by an underground passage to a room below in which was seated an elderly man. In front of him were some brass images and flowers. His hand was on his beads, but his eyes wandered out through a low window that commanded a view of the village and valley in front. No one but Sai knew of the underground passage leading to this room, and the steep valley on this side of the house prevented people from even suspecting its existence.

"Dhaji bhavoo," said Sai, descending to the room excitedly, "I want you to tell me who exactly this new comer is. He seems to be a man from our parts. I heard accidentally of his relationship to the *saniyasi* Narayen, from the great Bhagvandass, the *bhairagi* who was officiating in the house of Ramkrishnapunt, Kashi's father. Kashi is Kamala's friend, and Bhagvandass, the *bhairagi,* had introduced Ramchander to Kashi's family as skilful in medicine and as the *chella* (disciple) of Arunyadaya. The *bhairagi* accidentally mentioned to me Ramchander's relationship to Narayen the *saniyasi.*" "I did not know him well and yet I feel as if I knew him," she said triumphantly. "He will pass this way as he returns from the village, and I want you to see him."

"Yes! It is always to get some information or other that you come to me now. You are the most fickle and the most wicked woman I have seen, and if you don't take care I shall expose you. You don't know what a sword is hanging over your head. They never forgive, the descendants of Raghopunt."

" I knew that," she said pettishly, biting her lips. "You need not so often remind me of that. It was you who took advantage

of my girlish inexperience, you who ruined my life, and now you dare to say such things to me. I have to be as a cat near you. I have to attend to you, satisfy your foolish wants, and appease your foolish jealousies. I am tired of you. The less I see of you the better it will be for me and you." And Sai lifted her *saree* to her face. At this he gave her a sharp look and said, "Yes? Whine away, since that is all you are fit for."

"Stop your nonsense," she said snappishly. "Do you mean to say Sai cries before you. She cries before no man."

"Yes, when she has so many as her companions." Then changing his tone to a loud one of authority he said: "I have borne enough from you. Do you hear? I have given in too much to your pettish ways, and now if you stir from me even for a day I will expose you everywhere. I will tell who you are, how you ran away from your home and tried to pass yourself off as a woman of the vestal class, and that you are none such, but a Brahman. I will search for your husband and expose you to the revenge of the Raghavas. I will do all this and will have no mercy."

Sai heard him in silence. Then she said: "We shall see. But who is this man? First tell me that. Mind! I can defend myself against all your assaults. I will have my say too. No one can point to Sai and say that she behaved as one of the ordinary degraded class, that she took money, and sold herself, and so on."

"No! because you had enough money. But how did you acquire it?" he said, with a chuckle.

"How? Ask yourself, you dotard, and stop your nonsense. You are just as much to blame as I am if not more, and vengeance will fall on your head. You will see which is better, being put into prison or living independently the life of a prince with Sai."

The man put his head down at these words. He had a hang-dog look, and Sai cast at him a glance of withering contempt. Just then Ramchander was passing the road that curved through the valley in front. There was a man behind him and Ramchander himself was riding. Sai's companion in the room now rose excitedly, peered out through the window, and said in a whisper:—"I knew he was coming this way, he has passed this way before, and that is why I told you to be careful and stay with me. Did he see you?"

"Yes, I was with him half the way, and just left him and came by a short cut to be here before him. Do you know who he is?"

"Do you recognise the dress of the man behind him with the

two-coned turban? He is the servant of the Raghavas, and he in front is your husband."

Sai held the wooden bars of the window for a moment, and then sat down, for she felt staggered. She watched the horseman pass and her feelings as she did so were hard to describe. "So this is Ramchander, my husband! How strange the name sounds in my ears now. This, the man who left me long ago in my mother's home, and ah! what a grand man too; but I have lost him." For a time a great bitterness passed over her soul. Her whole life came before her and the dreadful nature of the details connected with it. "How much I have sacrificed. Ah! what would I not give to have it even for a time?" She repented bitterly of her folly of running away. She was a woman who was moved by extreme emotions. Her knowledge of the world was great, and now that she had departed from the path of righteousness she realised the emptiness of the world and the people of the world. Her independence, once so attractive, now for a moment disgusted her. "What would I not do to change my lot:—to be virtuous and to be loved by one noble and really great? Ah! how I have been duped." She sighed and held on to the railings convulsively. All the while the man by her side was watching her face in an amused manner.

"The news has evidently given us food for much thought," he said.

At this Sai started as if from a dream, realizing vividly what was before her. "Ah!" she said, "it is all gone. You have blighted my life. You have made me what I am. I cannot be different, and yet I feel I might have been so different."

"Would you, though?" he said, with a fiendish grin. "Where could you have got your independence, your amusements, your daring pleasures, if I had not made you what you are?"

"Yes! you took away something from me—my name and my honour—I parted with them willingly, thinking of the glamour that you cast over learning, independence, riches, and the power of securing an influence over others. All these I possess. But what is all this without my name? However, there is no use crying over spilt milk. It is true Sai cannot be altered now. She cannot do without her independence. But come, let us forget all, and let us be friends once more."

Strange as this conversation may sound, it was indeed true that Sai had been betrothed to Ramchander during one of his visits

home after leaving Narayen the *saniyasi*. His mother, Narayen's sister, was anxious that her son should stay at home, and fearing that they might lose him as they had lost Narayen, insisted on the betrothal ceremony taking place when Ramchander happened to be at home. But Ramchander could not stay long, as his heart was with Narayen and his master, Arunyadaya, to whom he had been introduced by his uncle. So, finding some pretext or other he left his home immediately after the betrothal and was not heard of for a long time. The company of Narayen and the studies he was engaged in with Arunyadaya had a peculiar attraction for the young man. The life of ease and pleasure he led at home disgusted him, and the betrothal was much against his will. Years passed, and when he next went home he found that rumours had reached his people that he had died, and that the girl to whom he was engaged, and whom he had only seen once, had suddenly disappeared in order to avoid the miseries of a widow's lot. But there was also a scandal connected with her disappearance, for the Brahman *pujari* of the house went amissing about the same time. On hearing all this Ramchander became more disgusted with his home and went back to Narayen. Just then Kamala was born, and Narayen's wife, who was very fond of the young man on account of his attachment to her husband, pacified him by saying that Kamala, her beloved child, would be one day given to him as his wife. Five years after Kamala's birth he was again called back to his home on account of his father's death, and he was obliged to stay there for some time to settle family affairs. In the meantime Kamala's mother died, and Narayen in his great grief wandered far and wide with his little girl, and at last settled in Anjinighur, on the other side of the ghauts. It was thus that Ramchander lost sight of Narayen the *saniyasi*, whom he at last found again on the eve of Kamala's betrothal.

KRUPA SATTHIANADHAN.

LITERARY NOTICES.

Life and Speeches of Sir Henry Maine. London: John Murray, 1892.

To any one interested in the study of the present law of India or its past history, this book will be almost a necessity. For it contains the exposition of the principles, general and particular, on which the legislation of one of its most prolific periods was based. Most of the more

important subjects with which the Indian Legislative Council was concerned from 1862 to 1869,—years of reorganisation after the assumption of the Government of India by the Crown—are here discussed in Minutes or Speeches by one who not only was the responsible adviser of the Government in regard to them but also brought to bear upon them a mind by nature of rare acumen and by training of unusual knowledge. It would be hard to name a guide at once so clear and so comprehensive as this book on many of those legal questions which inevitably arose in the establishment of settled law and regular procedure in a country where English and native systems were being blended and where custom was passing into law. It will suffice to mention 'Small Cause Courts' and 'Panjab Tenancy' as illustrations of such questions here discussed. Questions raised during those years through other influences find illustration in the Minute and four Speeches on the 'Remarriage of Native Converts'. Roughly speaking, the Minutes and Speeches which compose four-fifths of the book refer each to a score of subjects. They have been selected and edited by Mr. Whitley Stokes, Maine's right-hand while he held the office which called them forth, and one of his successors in it.

The Memoir which is prefixed is the work of Sir M. E. Grant Duff, a pupil and friend of Maine's, whose position at the India Office and later at Madras might also serve as qualifications for the task. This part of the book is discursive and wanting in proportion, sometimes, too, in dignity, but it serves to give the chief facts of Maine's life and, chiefly by quotations from others, to set forth the salient features of his character and writings.

A capital reproduction of the portrait of Maine which belongs to Trinity Hall, Cambridge, forms the frontispiece of the volume.

Henry James Sumner Maine was born on August 15, 1822, at Leighton, near Reading. Educated from his seventh year at Christ's Hospital, he passed in 1840 to Pembroke College, Cambridge. Here his course was one continuous triumph. In addition to the highest possible honours in Classics, he secured the Chancellor's Medal for English Verse—a fact which however illustrates his ambitiousness rather than his poetical ability.

Having secured the position of Senior Classic and Senior Classical Medallist he might naturally have expected a Fellowship. There was, however, no vacancy at his own college at the moment, and Trinity Hall eagerly carried him off by its election of him to a Fellowship and Tutorship there. These emoluments he had to resign on his marriage in 1847, but the turn had been given to his life by his appointment by the University in that year to the Regius Professorship of Civil Law. Entering the Inns of Court he supported himself in London by journalism, writing from the Peelite point of view and with a special antipathy

to Disraeli. In 1850 he was called to the Bar and commenced a desultory practice at Common Law, which he afterwards abandoned for Equity. More congenial work fell to him in 1852, when the Inns in a spasm of reform created five Readerships, appointing Maine to that on 'Roman Law and Jurisprudence'. Soon after he took his share in the foundation of the *Saturday Review*, which for the next twenty years held the enviable reputation of being the most brilliant magazine in existence. To it he contributed during 1857 and 1858 a series of articles resisting the abolition of John Company's rule in India.

In 1861 he published *Ancient Law*, a condensation of the lectures he had delivered as Reader in Roman Law. Thereupon Lord Halifax offered him Macaulay's old post of Law Member in the Council of the Governor-General of India. At first he declined it on the warning of the doctors that India would kill him in three months, but when in the next year it was again offered him, he accepted it. As he imagined that whether in England or in India his ill-health would bring him speedily to the grave, he not unnaturally preferred for the sake of his family to take a lucrative post in India to barely supporting himself in England.

As has been frequently the case, however, the doctors were mistaken in their fears. Maine continued seven years in India, and returned to England 'twice the man' he left it. It is true his health and habits did not allow him to compete in industry with the other officials of his time, especially the Viceroys whose adviser he was, Lords Elgin, Lawrence, and Mayo. Yet he did memorable work. He reorganised the Legislative Department, introduced and passed 209 Acts, many of them complicated and important, and proved himself a sagacious and resourceful counsellor in all matters on which he was consulted. Perhaps it was as Vice-Chancellor of the University of Calcutta that he chiefly drew popular notice.

In 1869 he left India, and almost immediately found congenial work in the new Corpus Professorship of Jurisprudence at Oxford, delivering there the lectures which were published in 1871 as *Village Communities*. In the same year he was knighted and was appointed by the Duke of Argyll to the Council of the Secretary of State for India. In 1875 he published *The Early History of Institutions*, a series of lectures he had delivered at Oxford. The sister University honoured him by asking him to deliver the Rede Lecture of that year. Two years later his old College, Trinity Hall, elected him as its Master, thus conferring upon him an easy and dignified office which in no way interfered with his work on the India Council. In 1883 he published his *Early Law and Custom*, a revision of lectures he had delivered at Oxford; two years later his *Popular Government*. His last Professorship fell to him in 1887 when he succeeded Sir William Harcourt as Whewell Professor of International Law at Cambridge. This congenial duty however he

had not long to discharge, for in February of the next year he died of apoplexy after a lingering decline. A medallion in Westminster Abbey commemorates him, but his best memorials are the series of works in which he set forth the results of his reading and observation, and the impulse he gave to the scientific study of Law.

His work in India was certainly characteristic and useful. But though the present volume is an attempt to bring it into prominence, this work alone would scarcely have made Maine a leader in his times. If, as the *Memoir* tells us, he is scarcely mentioned in the biographies of the Viceroys whose adviser he was, it is to be understood that he was not a prominent maker of Indian History. His importance lies elsewhere.

It is needless to describe the works on which his fame rests. His *International Law*, published after his death, is a fragment, consisting of his unfinished course of Whewell Lectures, from which so much was hoped. His *Popular Government* may be passed over as a mistake. Suggestive it could not fail to be, but coming from one who, as John Morley said, doubled the character of scientific lawyer with that of Indian bureaucrat, it was not likely to weigh much with the friends of popular government and was not extreme enough for its foes. Most of his miscellaneous writings were pleas for the study of Roman Law in England, and the benefit of that study was never better exemplified than in the use to which he put it in his *Ancient Law*. In that book he claimed for law a part in the unfolding of antiquity to us which had never before been asserted but which he made good. He showed the importance of the witness which Law can bear for History, Anthropology, and Ethnology. He asserted for Jurisprudence its right to be treated as a science, insisting that the development of Law is marked by "continuous sequence, inflexible order." But his method was still more memorable than his doctrine. He was not the first to apply the comparative method to Jurisprudence, but he was the first to use it scientifically and to impress it upon the study. *Ancient Law* might have done this, but the lesson was driven home by the three books in which he supplemented that, his greatest work. His Indian experience and the conversation of Lord Lawrence and Sir George Campbell opened to him the important field of Indian law and custom, and the result was his *Village Communities*, in which he illustrated from India the statements he had made in *Ancient Law*. The publication of parts of the old Irish Code and of the *Sacred Books of the East* gave him new opportunities of illustrating his method, opportunities which produced, respectively, *Early Institutions* and *Early Law and Custom*.

The lapse of time has brought to us new knowledge, and all that Maine regarded as fact has not stood the test of our fuller light. A long list might be made of 'inaccuracies' in his works. His theory of the origin of *Stipulatio* has been abandoned. His distinction between

Pays de Droit Écrit and *Pays de Droit Coutumier* is more than doubtful. His treatment of *Jus Gentium* needs to be corrected by the consideration of Merchant-Law, a branch of jurisprudence which Maine almost entirely overlooked. Even his view of the Village Community has lost favour. But all this only means that human knowledge grows. Even Maine himself found occasion to modify in his later books the teaching of his earlier on some points, such as the antiquity of the Patriarchal Family and the connexion of the English King with Equity. But if all his statements were set aside by advancing knowledge, the importance of his method would remain and his example would be a benefit to all students of Law.

The intuitive faculty which enabled him to pursue this method with so much success is not without its dangers. And Maine's inability to study continuously, which resulted from ill-health, did not diminish these dangers. Not all of his generalisations, therefore, are to be adopted, nor are all his estimates of the character and work of others to be received. One of his favourite sayings, "Except the blind forces of nature, nothing moves in this world which is not Greek in origin"—though a useful corrective to those who trace all good things to the East—is scarcely even a half-truth. His views of the old patriarchal chief and the old Roman lawyer are partial in more senses than one. And if he over-estimates Bentham's influence for good, he exaggerates Rousseau's influence for evil. A man who lived in books himself, he regarded books as the motive power of the world.

This sketch may fitly conclude with a translation of some sentences quoted in the Memoir from an article by a French jurist written on Maine's death.

"His style is that of familiar conversation, full of digressions and of anecdotes, fascinating by the piquancy of its form and above all by the abundance of the ideas which seem thrown out at haphazard and lavishly. He is sometimes perhaps difficult to summarise, but it is impossible to read him without experiencing that impulse which keeps the mind awake and drives it onward. This alone will be enough to make Maine's books live. In this age when knowledge so quickly advances, they will soon be left behind; they are already so to a great extent. But there will always abide the impulse he has given, the method he practised, the wide expansion of our ideas. That is the essential point. Maine by reason of this has done good service to science."

English Synthesis. A Practical Method of Prose-Writing and Paraphrase on a New Plan for the Use of High Schools in India. By J. H. Walton. With a Preface by W. Miller, M.A., LL.D., C.I.E. Madras: Addison and Co., 1893.

We cordially welcome this attempt of Mr. Walton to aid in imparting to schoolboys the art of English composition. Every teacher is impressed alike with the importance of the subject and with the difficulty, almost the impossibility, of teaching it, and any book, even though imperfect, that gives real assistance, deserves hearty recognition. Mr. Walton's is the best volume that we know. A thorough and systematic use of it for two or three years cannot fail to be of the utmost benefit. It will not work like a charm, but if it is used as the author intends it to be used, a boy who is capable of profiting by systematic teaching at all will have attained by the time he reaches the Matriculation Examination a very considerable command of English forms of speech.

Mr. Walton speaks of it as a new plan. This, however, can refer only to its being a first attempt to systematise in book form what has been the practice of experienced teachers for many years at all events in Southern India. It is because it is not new in this respect that it is so likely to be useful. The volume is not a modification of existing works published for English schools, but one evidently and carefully planned from the experience of teachers in Southern India. Nor is the method altogether new even in book form. Eighteen years ago Mr. Murison published his *First Work in English*, a work which is now familiar to students in this country in Mr. Adam's edition. Mr. Murison's work certainly shows the way to *English Synthesis* and is not superseded by it. Yet though the methods are similar the plans followed in the two volumes are entirely different.

English Synthesis deals with the subject under the heads of Spelling, Words, Transformation of Sentences, Sentence-Building, Punctuation, Poetical Language, and Paraphrasing. About half of the book, over 100 pages, is occupied with Transformation of Sentences, and Sentence-Building. This is sufficient to indicate the elaborate care which Mr. Walton has expended on this most important division of English Composition. The great value of the book lies in the large number of examples and exercises to be worked out by the pupils. The gathering together of these must have involved an immense amount of labour.

As Dr. Miller in the preface says, experience will doubtless show defects capable of improvement. Meanwhile we make two suggestions for a future edition. It will add much to facility in study if the introductory paragraphs to the respective chapters are written in such a way as to permit of the important principles and rules being expressed in prominent type. As specimens take pp. 143, 146, and 147, and compare them with almost any page in Dr. Bain's *Rhetoric and Composition, e.g.*,

Vol. I. pp. 95, 96, and 97. Again, one of the most perplexing points in English Composition to the Indian student is the use of the articles. If Mr. Walton will add a helpful chapter on the use of 'a' and 'the' he will confer an additional benefit on both pupil and teacher.

The Rev. W. T. Satthianadhan, B.D.: A Brief Biographical Sketch. By S. Satthianadhan, M.A., LL. B. Madras: S. P. C. K. Press, 1893.

THE many friends of the late Mr. Satthianadhan will be glad to possess this brief record of his eminently useful life. But we hope it will be read by many who had not the privilege of personal acquaintance with him. To Native Christians it ought to be a stimulus and an encouragement to high and upright living, and to non-Christians it is fitted to show, as the author hopes, what an ennobling and transforming effect Christianity has on those who accept it and make it the guiding principle of their lives. It shows, too, how valuable have been the services rendered to the Native Church by converts from the upper classes, and how much the future of the Christian Church in India will depend on adequate efforts being made to draw from these classes those whose position and character shall fit them to be leaders and guides. And as showing this it proves how short-sighted are the views of those critics of Christian missions who measure the results of missionary effort by the number of converts produced and condemn work among the higher classes because from their point of view it does not pay.

Mr. S. Satthianadhan naturally tells the story of his father's life as much as possible in the words of his friends and colleagues who had an intimate knowledge of his work. He has little to say of his early years, but the account which he gives of the circumstances of his father's conversion is interesting and forms a fitting tribute to the earnestness and power of the blind teacher through whose instrumentality he became a Christian. Mrs. Satthianadhan's 'Story of a Conversion', originally published in this magazine, and added as an appendix to the present sketch, is, as many of our readers are aware, an idealised narrative of this critical period of the late Mr. Satthianadhan's life. After his conversion Mr. Sathianadhan remained for several years in Tinnevelly, teaching and receiving instruction, and the influence of the good men with whom he was associated remained with him through life. Thirty-two years ago he was appointed to work in Madras, and here he continued to work till his death early last year. The extent and efficiency of his labours, pastoral, administrative, and literary, have been fully acknowledged by the Society which he served, and are well known to those who take an interest in Christian work in South India. He was very anxious to see the Native Church in India become a self-supporting and independent church, and his work in furtherance of this object was of the

highest value. He possessed many of the qualities essential in an organiser and administrator of such a body as the Native Church in India. He was a man of solid sense, independent and upright character, full of earnest purpose, and intensely devoted to the work of his life. This is testified to by many who knew him, and it appears in the extracts from his writings and addresses which are given in the present sketch. These extracts show, too, that on the question of the relation of other churches to the church to which he himself belonged Mr. Satthianadhan held much more liberal views than those very often held by members of the Church of England. His son has done well to publish them.

NOTES AND EXTRACTS.

MANY of our readers will have followed with no less interest than ourselves the movement for the discouragement of nautch parties. One element of interest worthy of note is that it is confessedly the result of the spread of English education and ideas among the youth of the country. It originated with the Madras Hindu Social Reform Association, a body which draws its strength from the educated young men of the city.

The feeling against these entertainments had for some time been growing, when the introduction of nautch-girls without notice at the farewell given to Dr. Oppert brought the matter suddenly to a point. Gentlemen who on principle objected to nautches found themselves attending one and compelled to seem either to countenance what they disapproved by remaining or to be discourteous to the hosts and guest of the evening through leaving. The Social Reform Association, which had long had the matter under consideration, at once decided upon more vigorous action. A moment's enquiry satisfied them that they might count upon the sympathy of those from whom most of the educated young men have received their training. A public meeting was arranged, at which Dr. Miller presided, and which was addressed by prominent reformers. It was decided to forward memorials to the Viceroy and the Governor of Madras, asking them to discourage the recognition of nautch-girls by refusing to attend entertainments at which they were to be present. A representative committee was appointed to carry out the wishes of the meeting. This committee drew up the memorials and circulated them throughout the Presidency in the summer months. They received about 1,200 signatures, and may be taken as representing the mind of the progressive portion of the native community. The signatures would have been many times as numerous but for the fact that in the memorials was a clause which pledged every memorialist

to give no nautch entertainment himself and to attend none wittingly,—a pledge which had already been taken by each member of the Reform Association.

In September the memorials were forwarded, and last month the replies were published. The Viceroy, as was expected, pointed to his early return to England as a reason for not taking a step which might inconvenience his successor. Lord Wenlock's answer was disappointing, and showed that he had not grasped the situation. The request respectfully and seriously made was flippantly dismissed. It is somewhat difficult to account for this treatment. It may have been because the Governor was unaware of the strength of the movement. The only European signatures to the memorial were those of the staff of this College, we believe. But these alone were sought. Hundreds could have been obtained. The support which the *Madras Mail* accorded to the movement from the first alone would establish this. The missionaries throughout the Presidency of course were in favour of the memorial. But there was a desire that as far as possible the memorial should be purely native. It was a native practice that was being attacked, and European signatures might create misapprehension and difficulty. It is possible that Lord Wenlock may have inferred that the movement was one with which Europeans had no sympathy: if so, he is utterly mistaken. His reply will lessen in many British minds his reputation for moral perspicacity.

But even had the memorial had the support of natives of India only, the signatures are too representative of an important class to deserve anything but respectful consideration. They are the names of the leaders of thought in almost every centre of influence in the Presidency. They represent the demand of the rising generation that society should be purified, and Lord Wenlock has lost a golden opportunity of showing some sympathy with this laudable aim of theirs, even if he could not accede to their request.

One other alternative may account for his answer. It is that, while estimating aright the nature of the memorial and the representative character ef the signatures, he suspected that signature represented little conviction. And here, alas, he might have found reason for doubt. One at any rate whose signature was conspicuous, even more conspicuously broke his pledge not to patronise nautch entertainments. If this had come to Lord Wenlock's ears and if he judged all the signatories by this one, it is little wonder that he somewhat slightingly declined at the request of such to discourage a custom strongly supported by many.

Whatever the cause, he has given the memorialists a rebuff. But they must not be discouraged. Their movement has already done good. It has led men to take their sides on the question. It has made it impossible for any man henceforth to give a nautch without his

conscience raising a doubt as to its propriety. It has made it distinctly harder for Europeans to patronise such entertainments. It has already led to the omission in several cases of the nautch from wedding festivities,—a good example which will be followed. These advantages must be held. The Reform Association must be true to its pledge, must prove to society that Lord Wenlock's answer has not put the question to sleep, but has shown the memorialists that the way to this reform must now be sought not in the example of the representative of the Queen, but in the conquest of public opinion. While we can understand the sense of slight which has led to the suggestion that Lord Wenlock's disregard of the memorial should be brought before the notice of Parliament, we should deprecate any such step. It was a personal request that was made to him and he had a right to refuse it. The reform will come, if the reformers be true. There need be no anxiety to force an unwilling Governor to countenance it. For his own sake we may deplore that he has lost the opportunity of identifying his name with so beneficial a reform. But his shrinking back only makes it more imperatively necessary for others to be true to their convictions and to take their place firmly on the side of purity.

We regret to find that our reference to the Bengali press and the National Congress last month has given great offence to the leading native paper of South India. We regret this in the first place because it shows how impatient young India is of anything in the nature of criticism, and in the second place because, as a typical example of the writing that not infrequently finds its way into the columns of the *Hindu*, the criticism of our remarks shows that South India is beginning to be afflicted with what in the lecture noticed below Mr. N. N. Ghose has termed the moral canker in Bengal. For the criticism itself is not only not founded on truth but is essentially of the nature of mere assertion and misrepresentation. The *Hindu* knows as well as we do that our complaint against the Bengali press is well grounded, and that one needs but to be able to read to get evidence of this fact; and as to our reference to the National Congress, which is probably the head and front of our offending, he must read between the lines with a vengeance who finds in it all that has been laid to our charge. The way in which it has been dealt with by the *Hindu* is a fair example of what we complained of in the newspapers of the north; and, further, this kind of writing is very characteristic of journals which identify themselves with the Congress movement. It may be well, therefore, to make a few remarks on this whole question.

To any one who knows anything of the work carried on by the Christian College and the object of this magazine it is surely unnecessary for us to say that we in no way share the narrow feelings which, the *Hindu* says,

are entertained towards the people of this country by the official classes. *Nor, surely, is it necessary for us to say that we cordially sympathise* with the aspiration of the people to an increased share in the government of their country. And if the people believe that they have not been admitted to all the privileges and responsibilities for which they have fitted themselves it is only right that they should unite for the purpose of claiming what is their due. A body constituted for this purpose might *also very well call the* attention of Government to defects of administration, and, where practicable, indicate how such defects could be remedied. For such objects as these the National Congress came into existence, and in so far as it directs its energies to the attainment of such objects we thoroughly sympathise with it. This does not, however, bind us to an approval of all the means whereby it seeks to accomplish these objects; and we most thoroughly disapprove of many features of the movement of which the Congress is the organised embodiment.

We most thoroughly disapprove, for instance, of the indiscriminate criticism and abuse of the existing administration that is so much indulged in at the present time. We hold no brief for the Government, but it is our duty to protest against unfair criticism of its action; and we would point out that even if officials are not always even-handed in dispensing justice, that is no reason why those who profess to be able to show a better way should not in apportioning both praise and blame, give proof of their own fitness to deal justly. The Government makes many mistakes and some of its officials deserve all the hard things that are said of them; but we have no hesitation in saying that the British Government of India is, with all its defects, a great deal better than any native administration that is yet possible or that will be possible for many generations to come. If India wilfully shuts her eyes to this truth there is little hope that progress in the future will be either rapid or lasting. English radicals may talk of the popularity and efficiency of native administration in the independent States and the Indian press may approve their words; but no one who has had any real Indian experience will maintain that it would be for the advantage of the people of India that the British should hand over the administration of the whole country to the Indian people. This would be the natural inference from the comparison drawn between British and Native rule, but the inference would be wrong because the comparison is founded on a partial and misleading statement of facts. It is all the more to be regretted that it should be used for the purpose of concealing a truth that India cannot afford to forget. It is not yet for the leaders of public opinion in India to boast of the development in the people of those characteristics which are essential to the success of any system of self-government, or to lose sight of the means by which the progress already attained has been rendered possible and is still to a large extent kept up. The power that maketh for righteousness in this country is even now chiefly a power

from without; and they who seek to hide this fact are not the best friends of the people.

While it is to be regretted that misrepresentation and abuse of the Government are so much indulged in by the advanced section of the Indian press it is still more to be regretted that in this matter the Indian press receives encouragement from Englishmen who, some of them with good intention but the majority with little discretion, take an interest in Indian affairs. It is difficult enough for the Government to carry on the administration of the country when its acts are misrepresented in the native press, but its position will become an utterly impossible one if, as seems likely, Indian faddists obtain command of any influential section of the English press. For if the people of India begin to think that the Indian Government is not carrying out the wishes of the people of England, mutual confidence between the Government and the people will be effectually destroyed. In another respect, too, the conduct of those who represent the attitude of the Indian Government towards the extension of self-government as being antagonistic to the wishes of the people of England is deserving of severe censure. It is a fact, to be regretted perhaps, but nevertheless a fact, that the people of England are, like the people of India, very apathetic about anything that does not concern themselves personally; and the great majority of them are incapable of expressing an opinion on any measure connected with the administration of India. Democracy has made great strides in England within the last few years, but we firmly believe that if the English people as a whole knew India as well as it is known to those who govern it, they would show much less sympathy for the aspirations of the people than is accorded to them by the official classes. In saying this we do not wish to cast a slur on the people of this country. We wish merely to point out that, if by representing their wishes to the Indian Government the people of India do not succeed in attaining the end they desire, they are not likely to succeed by an appeal to the people of England. It is true that many of the governing class come out to India with no sympathy for the people, and it is probably true that the hearts of not a few are hardened by their stay in the country, but it is also true that the best—and India has received not a few of the best that England could send—have had their sympathies broadened by contact with the people. The majority of those who have been distinguished among the soldiers and statesmen connected with the British administration in India have had this experience; and it is these men on whose shoulders the responsibility of the administration has mainly devolved and by whom the policy of the Government has been at all times mainly guided. The people of England have hitherto had the wisdom to leave the administration of Indian affairs to those who were better fitted than themselves to carry it on;

and although it is desirable that they should show more interest in India than they have yet done, it will be a great misfortune for India if they take it upon themselves to criticise the details of an administration which is in not a few points superior to that which they possess themselves. Yet this is what the one-sided criticism so much indulged in at the present time must ultimately lead to.

It is generally characteristic of those who are much given to criticism of others that they are very lenient in their criticism of themselves and very ready to resent anything of the nature of criticism from others. Now there are not wanting men in India who dare to state their conviction that the progress of India politically, socially, and morally, is neither so rapid nor so sound as a superficial observer might suppose, and who counsel caution and moderation. But such men are regarded as enemies or reactionaries by the advanced section of the party of progress; and their counsels are not received and reckoned with as they deserve to be. The Indian radical has not yet learned that the permanent success of any national movement depends largely upon whether during its progress it has been sufficiently controlled and directed by those of the people who are not in thorough sympathy with it. For this reason the lecture referred to at the beginning of this note is deserving of careful attention. The lecture, which is published in the last number of the *Chaitanya Library Journal*, was delivered to a Calcutta audience, and deals with life in Bengal, but there can be little doubt than what the lecturer says of Bengal applies with more or less force to other parts of India.

In one of the Deccan College Lectures Mr. Chandavarkar of Bombay has expressed regret that the native of India has not, ordinarily speaking, character enough for social or political progress. For once, however, says Mr. Ghose, that such a regret is formally and publicly expressed, it finds utterance a thousand times in the ordinary talk of everyday life. Native movements or native concerns do not, he says, inspire that degree of public confidence or respect which European movements or concerns inspire; and even the addition of a European element raises them in public estimation. At an election a European's promise of a vote is treated as a substantial foundation of a hope, while the promises of natives raise little hope in experienced minds even when they are repeated up to the eve of the election. Proprietors of newspapers find that dues from European subscribers and advertisers are more easily realised than dues from natives. Those who seek service have a partiality for European masters. They are drawn to the service of Government and of Europeans generally, not by larger salaries alone but by greater certainty of tenure and the prospect of juster treatment than they look for under a system of self-government. Again, says Mr. Ghose, selfishness and jealousy—feelings inimical to public spirit—are both strong in Bengal. The sense of nationality, he

says; is wanting or very feeble. By this he means not merely love for the country or the people in the abstract, but a living sympathy with individual countrymen. The people regard one another's interest with unconcern; and among the educated classes indifference is sublimed into jealousy—not merely the professional jealousy which exists everywhere, but the malice which delights in the humiliation of a neighbour and repines at his joy. In such circumstances union is impossible; and while associations seek to reform the country they can hardly maintain themselves. It is well known, says Mr. Ghose, that Bengalees receive more encouragement and appreciation from Englishmen than they do from one another. It is seldom, he says, that a Bengalee speaks with a whole-hearted, open-mouthed admiration of another Bengalee. There are few men who think it their duty to help struggling merit or to reward proved merit, and there is little appreciation of public service. The educated classes show themselves at their best in an agitation against Government. It is in agitation that they assume a lofty attitude and in order to gain their end merge all differences and act in a really united spirit. They are deeply impressed with the unfairness of the present mode of admission to the Indian Civil Service; but in the meanwhile not the slightest effort is made to raise a fund to enable Indian youths to proceed to England and compete for the Service. At the present moment, says Mr. Ghose, the strongest motive to moral improvement is to disarm the criticism of the English and to falsify their aspersions.

Such are some of the charges brought by a Bengalee against his countrymen of the north. Do they apply in any measure to the educated classes of the south? If they do, they betoken a state of things that demands the most careful attention and the application of drastic remedies. Mr. Ghose does not attempt to indicate the exact nature of the remedies that must be applied in Bengal, but he calls attention to the insufficiency of various means which have been used to infuse health and vigour into the Bengalee character. His remarks in this connection on the purity movement are worthy of notice. He does not think it is the young men so much as the old that stand in need of moral training. It is true, he says, that the young live to be elderly, but it is not true that those who are moral in their youth continue to be moral in their manhood. Boys, especially poor boys, who form the majority of students in colleges, are generally quiet and pure. Their tastes are intellectual and their aims high. They are innocent of the ways of the world and more fit to be cheated than to cheat. But when they have passed the university examinations and, settling down in life, improve in worldly condition, it is then that their character is in danger. Dissoluteness is more prevalent among the elderly than among the young, and it is not absent from the most respectable classes. When such is the example that is

set and public opinion does not punish or condemn such a mode of life in exalted members of society, what is the good, asks Mr. Ghose, of preaching at the young?

BY the time that the present issue of the magazine is in the hands of our readers full accounts will have reached this country of the Parliament of Religions held at Chicago in connection with the Columbian Exposition. We hope to deal with the subject at some length next month, and shall in the meantime content ourselves with a few remarks on the address of welcome delivered by Dr. J. H. Barrows, the Chairman of the Committee entrusted with the carrying out of the arrangements for holding the world's first parliament of religions. It is needless to say that the welcome accorded by Dr. Barrows to the representatives of the great religions of the world was a very cordial one. It is perhaps needless also to say that the address in which it was embodied was very characteristically American. The world's first parliament of religions was held in a corner of the republic which Americans love to contemplate as the land of earth's brightest future, and it was a meeting place for the representatives of twelve hundred millions of human beings. It was a colossal undertaking and colossal difficulties had to be overcome before the arrangements for it were completed. It was a great and wonderful programme which it provided for its members, and the spirits of just and good men hovered over the assembly on the opening day. The work which the Parliament of Religions was to accomplish would be reviewed by the great world outside and by the men of the twentieth century, and, if Dr. Barrows' words prove true, the opening meeting will be a new great fact in the historic evolution of the race.

It was natural that Dr. Barrows should have dwelt on the fact that God has not left Himself without witness among the nations outside the pale of Christianity. Speaking of the relation of the Christian faith to the other faiths of the world he said:—

"It is perfectly evident to all illuminated minds that we should cherish loving thoughts of all people and humane views of all the great and lasting religions, and that whoever would advance the cause of his own faith must first discover and gratefully acknowledge the truths contained in other faiths.

This parliament is likely to prove a blessing to many Christians by marking the time when they shall cease thinking that the verities and virtues of other religions discredit the claims of Christianity or bar its progress. It is our desire and hope to broaden and purify the mental and spiritual vision of men. Believing that nations and faiths are separated in part by ignorance and prejudice, why shall not this parliament help to remove the one and soften the other? Why should not Christians be glad to learn what God has wrought through Buddha and Zoroaster—through the sage of China and the prophets of India and the prophet of Islam?

We are met together to-day as men, children of one God, sharers with all men in weakness and guilt and need, sharers with devout souls everywhere in aspiration and life and longing. We are met as religious men, believing even here in this capital of material wonders, in the presence of an exposition which displays the unparalleled marvels of steam and electricity, that there is a spiritual root to all human progress. We are met in a school of comparative theology which I hope will prove more spiritual and ethical than theological; we are met, I believe, in the temper of love, determined to bury, at least for the time, our sharp hostilities, anxious to find out wherein we agree, eager to learn what constitutes the strength of other faiths; and we are met as conscientious and truth-seeking men in a Council where no one is asked to surrender or abate his individual convictions, and where, I will add, no one would be worthy of a place if he did."

If the Parliament of Religions shall have helped to secure a wider recognition of the fact that the Spirit of God has been operating at all times and among all nations it will have accomplished a good work. It ought not to be forgotten, however, that the Truth is not necessarily that on which all men agree, and that while it is important that men should be able to live at peace with one another by sinking their differences it is often their duty not to sink their differences. Dr. Barrows in his address did not altogether lose sight of this fact, but the Parliament of Religions was by its constitution better fitted to deal with the points in which the various religions of the world agree than with the points in which they differ; and there is always danger lest, when attention is centred on one truth, some other truth not less important should be neglected.

In the October number of the *Indian Journal of Education* Dr. Miller opens a symposium on the subject of 'Teaching Universities for India'. There has been, says Dr. Miller, a good deal of talk lately in different parts of India about the need for a 'Teaching University'. In the mouths of some, he says, this is probably not much more than an unthinking repetition of the discussions that have been going on in London. He is far from being of opinion, however, that all that has been said in India is a mere echo of what has been said in London. The talk in India has arisen partly from comparison between our Indian universities and those older universities, in which the true ideal of a university is more fully realised. It has arisen, too, partly from direct observation of the patent and admitted defects of our Indian institutions. The whole question has therefore a distinct claim to be considered by those who are interested in Indian education.

In opening the present symposium Dr. Miller seeks to indicate what in his opinion is possible and desirable in the way of instituting teaching universities for India, and lays down some of the conditions under which alone a useful discussion of the subject can be conducted. First

among these there must be a full apprehension of the large extent to which Indian universities are already teaching universities. It was a distinct feature in the original constitution of the University of Madras, which may be taken as typical of the Indian universities, and of the University of London, on the lines of which our universities were established, that students should be admitted to examinations only after a properly regulated course of training in some 'affiliated' institution. Provision was made for the admission on special conditions of candidates who had not had such a regular course of training, but the admission of such candidates was meant to be exceptional. In the case of London University the exception has become the rule, while in the case of the University of Madras the exception has become much more exceptional. The University of Madras has in fact been slowly but steadily approximating towards the form of teaching university which the needs and circumstances of the country would seem to demand. If this be admitted it follows that in the discussion of the subject of a teaching university for Madras the central question ought to be, not how a new institution may be established, but how the existing University, while carrying on even more efficiently than at present the work that it has been doing, may be rendered fit to confer on the most promising of its students some of the benefits enjoyed by students of the older universities in the West. As helps towards the more efficient performance by the University of the work at present undertaken by it, Dr. Miller suggests the foundation and utilization of a real university library, and the revision of the constitution of the University in such a way as that the senatus or other governing body of each of the affiliated colleges shall have an influential voice in forming and guiding the University policy. While each college should have its distinctive aims and character, there should be much closer union than there is yet between each college and the University.

The lines on which, in Dr. Miller's opinion, the University should extend its functions are briefly these. It ought to supplement and give the needed centre to all the work in all its colleges. It ought to do all that needs to be done in leading on to higher stages of knowledge those of its students who, having received an ordinary liberal education, give evidence of the desire and the ability to profit from a further course of systematic study. While this, in Dr. Miller's opinion, does not mean that the University should open classes for the M. A. degree on the model of those at present conducted for the B. A. degree in the various colleges, it means that the University will need professors of its own as distinct from those of its colleges. This means money—and time. Even now, however, as Dr. Miller says, a right ideal of what is wanted ought to be getting itself formed in the minds of those whose influence will be most felt when the means are available and the time for practical effort has come.

COLLEGE NOTES.

Some will be interested to know the number of present students likely to appear for each of the approaching University examinations. It is as follows:—For the Matriculation Examination 116, and for the First Examination in Arts 206. The number of those who are candidates for the degree cannot be given any longer in a single statement. Since the division of the examination at the end of the ordinary course of liberal training into three compartments, all statistics bearing on it have a tendency to become lengthy and involved. Of course this is but a small price to pay for the many advantages of the new arrangement; yet it has a certain inconvenience. Of the fourth year students there are 204 who have applied to be examined in English, 194 who have applied to be examined in one or other of the second languages, and 275 who have applied to be examined in one or other of the Science branches. I daresay all my readers will understand that this does not mean that there are 673 students in the present senior B. A. class. While some are going up in all three divisions, others are doing so in only two, and still others in only one. At the time of my writing, the applications have not yet been finally arranged or registered; but so far as the College office has been able to disentangle the figures for me, it would appear that 138 students are to go up in all the three branches of the examination, and that the total number going up in one, or two, or all three branches, as the case may be, is 323.

It is well that it should be understood that the signficance of these figures is different in the case of the different examinations. The numbers of those appearing from the fourth and the second college classes are, not literally but practically, the same as the numbers that make up these classes. It is only in a few extreme cases that permission to go up for an examination is refused to students who have gone through the required course of instruction. No doubt many of them have not profited as they might by the instruction they have received, and deserve to be unsuccessful when a proper test is applied to them. But with due reservation of a few, in whose history there has been something peculiar of one kind or other, I think it healthiest in every way that young men *at college* should not be forcibly prevented from appearing at an examination at which they wish to present themselves. For them it is best that they should be allowed to judge mainly for themselves and should take all the consequences of disappointment if they judge wrongly.

It is different with boys who are still at school. They cannot be expected to judge wisely about a matter of this kind, and ought not to have liberty of judgment in regard to it. I am heartily glad that the University has now taken steps which make it easy for headmasters to

prevent sixth form boys from attempting to matriculate when their attempt is sure to be a failure. Thus while the 323 going up for the B. A. Examination and the 206 going up for the F. A. Examination from the College are pretty nearly all who have regularly attended the respective classes, the 116 going up for the entrance examination are only a majority of the members of the sixth form for the current year. The others have not been allowed to present themselves. There is a time for everything. School days are the time for strict control, when boys ought to learn to let those who are wiser than themselves judge for them, and ought to learn to submit to such judgment gladly. If they learn this lesson at school the time comes to them at college when it becomes permissible, and desirable, that they should judge in large measure for themselves. These are almost absurdly elementary reflections; but if regard be had to the actual needs whether of our students, or of those who have the care of them in their homes, they are not unneeded and not unseasonable.

I HAVE not received a full statement of the accounts of the Committee *in charge of the celebration of the College Day. The information given* last month will, however, I suppose, suffice, until the accounts in complete detail are laid before the subscribers at next month's meeting, as they certainly will be. Neither do I think it desirable as yet to publish the list of subscribers who are in arrears with their subscriptions. I am told that the Rs. 1,300 to which I intimated that the arrears amounted a month ago, has been reduced. I hope that when the meeting comes to be held few subscriptions if any will still remain unpaid.

The Committee met towards the close of October and arrived at certain resolutions which I have been asked to make known through the present medium. It has been finally arranged that the celebration is to be held on Friday the 29th December, and also that the meeting is to be, as it was last year, in the College itself. It was found last year that the College buildings are not in all respects suitable for the purpose, though in some ways they are eminently so. The Committee has now, however, had experience as to the best way of arranging matters in the College and the neighbouring premises. Accordingly it confidently expects to be able to obviate entirely such inconveniences as were experienced on the last occasion. It has also been arranged that the sum of *one rupee* is to be paid by all who take part in the celebration this year. The interest on the money that is in hand for the permanent fund is not yet fully available. The subscriptions have been only coming in throughout the year, and, as I have intimated, a considerable part of them is even yet unpaid. Of course interest begins to come to hand only after the capital has been deposited for the time agreed on. Whether the interest on the total sum that has been and will be subscribed

will cover the entire expense in future years, is more than I am able to say. Such points will of course be fully discussed at the Conference which will form an important part of the proceedings of the 'Day'. Manifestly, however, this cannot be expected this year, when much if not most of the amount received has not been long at interest. But it is expected that the small subscription I have mentioned from such former students as attend, will, along with whatever interest will have accrued by that time, enable the Committee to meet all the obligations which will be incurred on the 29th of December.

I MAY suggest that steps should be taken in connection with the annual celebration to draw up a list of those whose loss we have had to mourn during the bygone year. Such losses this year have already been heavy. At least three who in various ways have taken much interest in these annual gatherings have been called away within the last few months. About the middle of the year there was Mr. S. Manjayya, who graduated in 1885, became B.L. in 1889, and was Munsiff at Yadchally in Mysore. More recently there was Mr. A. G. Paul, who graduated in 1886 and with whom, through his having been for some time my Secretary, many more recent students were well acquainted. Just the other day there was Mr. C. V. Kannaya, Pleader at Bellary, who graduated in 1886, became B.L. in 1890, and M.A. in 1892. This is not the place for eulogy of those who have been summoned hence as it seems to us so prematurely, or even for expressing the sorrow which I so deeply feel. But all were marked by steady faithfulness to the College and interest in its welfare, and all are sincerely mourned by a large circle of the friends whom they made when here. In these Notes I cannot profess to mention all the former students of whose death from time to time I grieve to hear. But it seems natural regretfully to mention these in connection with a celebration which had a specially warm place in the heart of each of them. And it may be well that some part of the time which old students spend together from year to year should be given to calling those to mind whose place has ceased to be in our familiar earthly sphere. It is always salutary to mix some seriousness and some sadness with our mirth; and to do so is specially appropriate at the annual gathering of the *alumni* of a college which has such a character and such aims as ours.

EVEN since the above remarks were put in type, I have heard of yet another who has gone from among us. Mr. C. Subba Rao died at Mysore on the 28th of October. There are but few of our graduates who show such admirably developed character as he did throughout his short career, and perhaps none who has left, or will leave, a wider circle of faithful and admiring friends to mourn his loss. Mr. Subba Rao

graduated in 1884. Ill-health prevented his following out the medical studies to which he devoted himself for some years thereafter with all the zeal of a singularly earnest nature. In recent years he did much for the best interests of the Maharani's Girls' School at Mysore and of the young people connected with it; and testimony will be borne, I am sure, throughout his native country, at greater length than is possible for me here, to the way in which his high-toned character impressed itself on all who came in contact with him. Death's shafts have truly been flying thick and fast of late among those who have been connected with the College by the closest ties.

WILLIAM MILLER.

SCIENTIFIC AND LITERARY JOTTINGS.

THE weather in Madras during the month of October was characterised chiefly by somewhat high temperatures and very deficient rainfall. During the first half of the month the barometer was well below the average for the season, and the prospects of an early advance of the north-easterly winds of the retreating south-west monsoon seemed good. As a matter of fact north easterly winds blew with considerable steadiness from the 7th to the 10th. On the 10th and 11th good rain fell, due to a slight depression in the Bay. This passed inland somewhat to the north of Madras, and the winds, as was as to be expected, again became southerly. In a few days a second small depression appeared in the Bay and moved quickly inland with its centre further north than in the previous case. The barometric pressure rose rapidly in the south, and the weather became very dry. On the 20th a third depression showed itself near the Burmah coast, and this developed into a somewhat severe storm which moved in a north-north-westerly direction to the head of the Bay, where it did considerable damage. By the 24th a fourth depression began to appear off Diamond Island, which also developed into a small but intense cyclone; travelled nearly northward, and finally recurved to the east, passing into Upper Burmah, where it gave heavy rain. During this period the extreme south and west of the Presidency got some rain from a depression off the west coast, but the weather over most of the Carnatic was nearly rainless. At the end of the month the Bay again began to get disturbed, and, apparently, the disturbance was much farther south than the previous ones had been, so that there was good prospect of rain over most of the east coast.

IT is worth noticing again, what has been pointed out before, that with a succession of cyclonic depressions forming at this season in rapid

succession, each tends to move in a path more northerly than that of the preceding one, while if there is a reasonable interval between the storms the tendency is just the reverse.

The following telegram from Kiel Observatory has been received in Madras:—

"A new star was discovered by Fleming at Cambridge on October 26. The position on October 26 was R. A. $15^h\ 22^m\ 16^s$, N. P. D. 140°14′. The magnitude on July 10 was 7·0."

The discoverer is of course Mrs. Fleming, one of Professor Pickering's assistants in the Harvard College Observatory, and the fact that the magnitude is given for July 10 while the star was discovered only on October 26 seems to show that it was discovered on a photographic plate taken on the former date. As it now sets about ten minutes before the sun there is not much chance of its being observed in Madras unless its magnitude has increased greatly since July 10.

C. M. S.

The British Association held its annual meeting this year at Nottingham under the presidency of Professor Burdon Sanderson of Oxford. The attendance was not so large as last year, the number of members, associates, &c., being 1661, as against 2070 at the Edinburgh meeting ; but in every other respect the meeting seems to have been a great success, many of the papers and discussions having been of great value. Dr. Sanderson naturally enough devoted the greater part of his introductory address to recent advances in physiology. One particularly interesting part of his address was that in which he dealt with the 'specific energies' or activities of the organism, and showed how they were adapted to its interests. By way of illustration he cited some of M. Charpentier's remarkable optical researches. In this connection he touched on the question of the existence of a separate faculty of distinguishing light and shade as distinct from a colour sensation, pointing out the striking way in which different scientists, working along independent lines, had arrived at the same conclusion as to its existence : "Hering from the physiological side, Ebbinghaus from the psychological, and Abney and Festing, in connection with tests for colour blindness, from the sociological aspect." For the meeting of the Association to be held next year at Oxford the Marquis of Salisbury was nominated president.

The Mathematical and Physical Science Section was presided over by Mr. R. T. Glazebrook. In his opening address he gave a retrospective review of the most important contributions to these sciences during the year. Those which he singled out as most noteworthy were Professor

Barnard's discovery of a fifth satellite to Jupiter, Professor Rowland's table of standard wave-lengths, and Mr. Higgs's map of the solar spectrum, Lord Rayleigh's investigations regarding the intensity of light reflected from water and mercury at nearly perpendicular incidence, Professor Dewar's demonstration of the magnetic properties of liquid oxygen and of the fact that the resistance of certain pure metals would vanish at absolute zero, and Mr. E. H. Griffiths's elaborate experiments to determine the mechanical equivalent of heat, the results of which give as the value of the constant $4{\cdot}198 \times 10^7$ ergs at 15° C.

At a subsequent meeting of this Section Mr. Glazebrook gave in the report of the Committee on Electrical Standards, making the gratifying announcement that the resolutions respecting the electrical units which had been passed at the Edinburgh meeting had been approved of by the Board of Trade and by the German, French, Austrian, and Italian Governments, and also by the International Electrical Committee which recently met at Chicago. The uniformity of standard and of nomenclature which this involves will be of immense advantage in the continued development of electrical science, making readily accessible the discoveries of workers at home and abroad, and forming the basis for whatever legislation may be passed regarding electrical questions. The unit ohm, which now supersedes the old B.A. ohm and the too hastily adopted 'legal ohm', is defined as the resistance of 14·4521 grammes of mercury in the form of a column of uniform section 106·3 cm. in length at 0°C. The definition was put in this form at the suggestion of Professor Helmholtz so as to overcome the difficulty of defining the column in terms of the square millimetre owing to the uncertainty which still exists as to the relation between the centimetre and the gramme. The French authorities forwarded through M. Mascart four names which were proposed for this unit ohm, and of these the name 'international' was on the whole preferred. Professor Carey Foster, the chairman of the Standards Committee, said that it ought to be known that the work of the Committee was really the work of its secretary, Mr. Glazebrook.

Professor Emerson Reynolds presided over Section B (Chemistry). Comparative Chemistry' formed the subject of his address. At one of the meetings quite a sensation seems to have been caused by a brilliant demonstration of the properties of gaseous fluorine conducted in the absence through illness of M. Moissan by his assistant, Dr. Meslans. On passing a current rather exceeding 25 amperes through a solution of potassium fluoride in hydrofluoric acid cooled by the evaporation of methyl chloride to −23°C, fluorine was disengaged at the positive pole. Its presence was made evident by the strong smell of ozone; and silicon, boron, phosphorus, iodine, and carbon were successively ignited in it.

Several chemists who had entered the room sceptical as to whether the true isolation of the element had been effected rose and expressed their entire satisfaction with the experiments; and on the suggestion of Sir Henry Roscoe a congratulatory telegram was despatched to M. Moissan.

ANOTHER meeting of this Section which secured an exceptionally large attendance was that at which a discussion took place on 'Explosions in mines, with especial reference to the dust theory'. Professor Dixon, who is a member of the Royal Commission at present investigating this subject, opened the discussion, giving a summary of the investigation of the question and of the evidence which had been laid before the Commission. Regarding explosions in mines from fire damp little difference of opinion now exists, for the proportion of fire damp which forms an explosive mixture with air has been pretty accurately determined. There is still, however, considerable difference of opinion among British and Continental experts regarding the explosive quantity of coal dust. The chemists and mining engineers who took part in the discussion were in the main agreed that while a mixture of coal dust and air was not in itself explosive it could be made so by the addition of even a small percentage of fire damp, and that the presence in a mine of coal dust in a highly separated condition greatly aggravated an explosion of fire damp. It was therefore recommended that dusty and fiery mines should be watered from time to time, as is already done in some mines in Wales, water being put upon the main passages in the form of spray by means of compressed air.

ONE of the most interesting of the explorational papers contributed to Section E (Geography) was the account given by Mr. W. S. Bruce and Dr. C. McDonald of the voyage of the Dundee whalers *Balaena* and *Active* to the Antarctic regions. During January and part of February of this year they cruised about between 62° and 64°40′ S and 52° and 57° W. Whatever land they saw was entirely snow clad, with the exception of the steepest slopes, which were composed of black, apparently igneous, rocks. A few specimens of rocks obtained from the ice and from the stomachs of penguins bore this out. Professor James Geikie found among them olivine, basalt, basalt lava, and perhaps gabbro. On the 12th of January they saw what appeared to be high mountainous land and glaciers stretching along what was probably the eastern coast of Graham's Land.

AMONG the many announcements of the autumn publishing season we note the following. Mr. Fisher Unwin is to publish in 'The Story of the Nations' series, *The Australian Commonwealth*, by Mr. Greville Tregarthen; *Spain* (711-1492) *from the Moorish Conquest to the Fall of*

Granada, by Mr. H. E. Watts; *South Africa*, by Mr. George M. Theal; and *The Crusades*, by Messrs. T. A. Archer and C. Kingsford. Among Messrs. Sonnenschein and Co.'s new books is *A Concordance to the Poetical Works of Milton*, by John Bradshaw. Two additions are to be made to the 'Heroes of the Nations' series,—*Henry of Navarre and the Huguenots in France*, by Mr. P. F. Willert, and *Cicero and the Fall of the Roman Republic*, by Mr. J. L. Strachan Davidson. The first volume of Professor Shield Nicholson's *Principles of Political Economy* is to be published by Messrs. A. and C. Black. Messrs. Hodder and Stoughton announce *The Historical Geography of the Holy Land*, by the Rev. Dr. G. A. Smith, *Christianity and Evolution*, by Professor Iverach, and a new and enlarged edition of Principal Fairbairn's *Religion in History and in the Life of To-day*. Messrs. W. H. Allen and Co.'s announcements include *The Book of Good Counsels*, from the Sanskrit of the *Hitopadesa*, by Sir E. Arnold, and *India's Princes*, by Mrs. Griffith, both of which books are to be illustrated. It is a little amusing to find a new edition of Mr. Crockett's clever book of sketches of Scottish life, *The Stickit Minister*, placed under 'Theology' in Mr. Fisher Unwin's list in the *Academy*.

Mr. R. L. Stevenson's new book *Catriona* has proved exceedingly popular. It has been published for only a few weeks, and already the first edition of 10,000 copies is exhausted and a second edition is being printed. This surpasses Mr. Barrie's achievement with *The Little Minister*, which during the two years of its existence has been selling at the rate of 17,000 a year. *Catriona* is a sequel to Mr. Stevenson's well-known story *Kidnapped*, and has appeared as a serial story under the name *David Balfour*.

These stories are founded on events that occurred in Scotland not long after the rising of 1745. Curiously enough the event that forms the historical groundwork of *Catriona* is the feature of the book that the *Athenæum* reviewer is inclined to censure, fancying that Mr. Stevenson, in accusing the third Duke of Argyll of the judicial murder of James Stuart of Acharn, is allowing his imagination to take undue liberties with historical names.

The death is announced of Sir William Smith, the editor of the *Quarterly Review*, in the eighty-first year of his age. Sir William Smith is better known as Dr. William Smith, the indefatigable editor of dictionaries and of school books without end. The first edition of his *Dictionary of Greek and Roman Antiquities* appeared in 1842, and since then one important work has followed another—new editions of his works being published as advancing scholarship required. Dr. Smith's name, as the *Athenæum* says, is "familiar not only in every school and

college throughout the English speaking world, but to the world of letters at large."

THE *English Illustrated Magazine* has passed into the hands of the owners of *The Illustrated London News*, and is now edited by Sir William Ingram and Mr. Clement Shorter. For the last year the same publishers have been issuing a weekly illustrated magazine called *The Sketch*.

DR. FÜHRER, the Superintendent of the Archæological Survey of the North-West Provinces, announces the discovery in the Nepal Tarai of a new inscribed pillar or *Lát*. This pillar is said to bear two new edicts in addition to the seven well-known Asoka edicts found on other *Láts*.

RECENT PERIODICAL LITERATURE.

IN the *Contemporary Review* for October Professor Weismann concludes his article on 'The All Sufficiency of Natural Selection'. In the September number he devoted his attention mainly to a proof of the proposition stated in the title of his paper. He now proceeds to answer some of the objections raised by Mr. Herbert Spencer to some of his fundamental theories, such as his view of the structure of the metazoan body and of the immortality of this and of unicellular organisms. He begins by expressing his regret that he is not dealing with an opponent more familiar than Mr. Spencer with the facts and theories under discussion. Mr. Spencer's assault, he says, is not always directed against the main point in his views, and above all he has but a partial knowledge of the evidence for them. The essays in which these views are explained were written at intervals during a period of ten years and published separately; but were subsequently collected and issued unchanged in book form. Professor Weismann complains that whereas Mr. Herbert Spencer refers almost exclusively to the first two essays, he appears to be ignorant of the later ones, and, in particular, of the last, which summarises his argument and gives his conclusions on the very points discussed by his opponent. We wonder what Mr. Herbert Spencer will say in reply to this.

Mr. Spencer objects to Professor Weismann's view that the metazoan body is composed of cells of two sorts which have been differentiated on the principle of a physiological division of labour for the preservation of the species. Division of labour, he says, implies exchange of services, and here there is no exchange. To this Professor Weismann replies that while the expression 'division of labour' was borrowed from the relations existing in human society, where it can be said to include an exchange of services, this part of the conception was given up by biologists in favour of the idea of differentiation of parts for the higher general efficiency of the whole. Passing from this dispute as to words Professor Weismann proceeds to deal with Mr. Herbert Spencer's objections to his views on the structure of the metazoan body and the immortality of this and of unicellular organisms. It is impossible, however, to summarise what he says on these points or his remarks on the very important question of telegony or the influence of a previous sire. Whether or not he is cautious in framing hypotheses, he is evidently very exacting as to the nature and extent of the evidence on which he thinks any theory may be legitimately based.

Mr. G. J. Romanes writes a short note on Panmixia in answer to a question put some time ago by Mr. Herbert

Spencer. In it he corrects Professor Weismann for having said that he adheres to the doctrine of the transmission of acquired characters. His position with regard to that question is, he says, one of suspended judgment.

Professor W. M. Ramsay contributes an important article on 'The Holy City of Phrygia'. The valley through which the little river Lycos flows down to meet the Mæander was, says Professor Ramsay, one of the great centres of ancient history. In this valley were three cities especially attractive to the historian. Of these Hierapolis, the 'holy city', was the centre of native feeling and Phrygian nationality in the valley, and is therefore best calculated to show what the Phrygian spirit became under the influence of Greek literature and Roman organisation. In the neighbourhood of this city, which was originally called Kydrara, the powers of Nature were very strikingly manifested; and since the essence of the Anatolian religion lay in the adoration of Nature it was natural that Kydrara should have been regarded as a place of approach to God and that a great religious establishment (*hieron*) should have existed there. From monumental and other evidence Professor Ramsay seeks to describe this Nature religion, the ritual in which it was embodied, and the social system to which it bore witness. A very interesting feature in the history of Phrygia and other parts of Asia Minor is the way in which the ancient social system slowly decayed before the advance of Græco-Roman civilisation. During the process a discrepancy arose between the religious ritual and the recognised principles of society which in Professor Ramsay's opinion contributed to the extraordinarily rapid spread of Christianity that took place in Asia Minor.

"The religion was not in keeping with the facts of life; and in the general change of circumstances and education that accompanied the growth of Roman organisation in the country, the minds of men were stimulated to thought and ready for new ideas. In the country generally a higher type of society was maintained; whereas at the great temples the primitive social system was kept up as a religious duty incumbent on the class called *Hierai* during their regular periods of service at the temple, as is proved by the inscriptions found at Dionysopolis. The chasm that divided the religion from the educated life of the country became steadily wider and deeper. In this state of things St. Paul entered the country, and, wherever education had already been diffused, he found converts ready and eager. Those who believe that the tale of St. Thekla is founded on a real incident will recognise in it a vivid picture of the life of the time, helping us to appreciate the reason for the marvellous and electrical effect that is attributed in Acts to the preaching of the Apostle."

These words deserve to be pondered both by those who would fain uphold the old order of things in India and by those who show impatience at the slowness with which it is passing away. If education is causing such a discrepancy between the religious ritual and the recognised principles of society in India as arose in Phrygia, then assuredly when India's Apostle appears, a new order will speedily displace the old.

Julia Wedgwood continues her article on 'The Message of Israel', in which she seeks to set forth some of the central lessons which the Old Testament is fitted to teach to mankind. The scope of the present contribution is indicated by the sub-title given to it—'The Newer Criticism and the Ancient Ideals'. Solomon, David, and Moses, these three great figures considered in relation to the writings that have been attributed to them, occupy the chief attention of the writer in the present study. In the course of the paper she says many things that are worthy of quotation, but we can notice only a few. Speaking of the need of a sifting process within the sacred volume she says:—

"The seer does not necessarily distinguish the imperiousness of a divine message from those 'devices and desires of our own heart' which are the only things equally imperious; he may be less able to sift away from the message that which belongs to the mere fancy than one who brings only literary honesty and critical sagacity to the task. Men who

give their lives to studying the records of the past, on the other hand, do not necessarily enter into the divine lessons which it contains, but they know that anything built upon erroneous assumptions as to matter of fact cannot be part of a message from the Omniscient. And even one who contemplates the idea of revelation with contempt, as long as he compares its contents with what he knows to be true, and points out unquestionable discrepancies between them, may by separating 'the precious from the vile,' become, for that interval, a true exponent of the word of the Lord."

While pure criticism may thus do much for the study of the Bible there are some things which it cannot do. Critical power does not give moral insight.

"It does remove some hindrances to moral insight, no doubt. It is the key which unlocks a door. But it provides no light to guide our steps, when once the door is open. For this (as far as human teachers can provide it) we must still go to those Hebrew teachers whose utterances we have been taught to sift from spurious admixture, and to link them to their background in the history of the race as a perennial expression of those cravings after the Eternal which are the exclusive characteristic of no race and no time."

Professor Sayce writes on 'Serpent-Worship in Ancient and Modern Egypt'. He concludes his article in the following words :—

"The Egyptain is quick, clever, and adaptable, and he can consequently put on the externals of European culture with such success as to seem at first wholly Europeanised. For a time we fancy that he is become as one of ourselves. But one day with something of a shock we discover our mistake. Our theories in regard to him break down, and we are forced to realise how far astray we have gone in dealing with him on the supposition that his ideas and springs of action are those of a European or an Englishman. The inheritance of a civilisation of six thousand years has necessarily produced a type of character at once permanent and resistful of foreign influences; it may be moulded, but it cannot be changed. Of Egypt and the Egyptians it is even more true than of the Orient and Orientals in general; the longer we are acquainted with them, the more we come to learn how little we know them."

The Rev. W. A. Cornaby writes on Chinese art as an index to the national character. He begins by saying that the straight line is an abomination to the Chinese. English politics are represented by two articles :—'A Story of Crooked Finance', by Mr. W. A. Hunter, and 'The Drift of Land Reform', by Mr. R. Munro Ferguson. Caroline Holland writes on 'The Banditti of Corsica', and Karl Blind on the late Duke of Saxe-Coburg as 'An Early Aspirant to the German Imperial Crown'. Hannah Lynch gives some account of the writings of the Spanish dramatist, José Echegaray.

A POEM by Mr. Swinburne, 'The Palace of Pan', occupies the first place in the October issue of the *Nineteenth Century*. It is in praise of pine woods in September, and is as melodious as Mr. Swinburne's poetry is wont to be, while it is not wearisome as some of his longer nature poems are. It is followed by an article that brings one back from the solitudes of the forest to the din of political life. In 'A Cabinet Minister's *Vade-Mecum*' the Hon. Auberon Herbert gives thirteen rules which from his study of political life he sees are regarded as 'necessities' by cabinet ministers to whatever party they may belong, and he sets himself to answer the question—"Why does every prominent leader—whether Mr. Gladstone or Lord Salisbury or another—necessarily gravitate under some law that he cannot resist toward that political manœuvring, that secret and sharp practice, and that contempt for and coercion of his opponents, which are expressed in the thirteen necessities?" His answer is that the existence of the "rival hordes" of which Lord Salisbury and Mr. Gladstone are leaders, and all that follows from it is due to the existence of the 'State superstition' by which people have come to believe that the larger half of the voting crowd owns the other half. The article is amusing, but it is more than a clever and slightly cynical account of modern British politics; it is a vigorous protest

against the encroachments of the State on the rights of the individual. Mr. Auberon Herbert's views appear to us to be extreme, but there can be no doubt that the danger against which he writes is a very real one at present.

Social questions are dealt with by Professor James Mavor and Mr. Montague Crackanthorpe. The former in his article '"Setting the Poor on Work"' shows from history that the idea of founding labour colonies for the benefit of the unemployed is by no means new in Great Britain, and concludes from a survey of the attempts that have been made in the past that it is not probable that modern experiments will be very successful. Mr. Crackanthorpe in his article, 'New Ways with Old Offenders', gives an account of the way in which convicts and prisoners are treated, points out the great divergency of opinion among English judges as to the principles that should determine the sentences they pass on criminals, and asks for the appointment of a Royal Commission to lay down rules which shall secure greater uniformity of sentences.

Professor Prestwich discusses 'The Position of Geology' at the present time, and points out how its advance is barred on one side by the doctrine of Uniformity, and on the other by the teaching of Physicists. The doctrine to which he refers is that adopted by most geologists since the abandonment of the theory that the forces that brought about the present configuration of the earth were catastrophic in their nature. It asserts that the great changes brought about on the earth's surface in past ages "are to be measured by the rate at which similar but minor changes are effected in the present day, and that the agencies now modifying the surface have been alike, in every respect, in all past time." If the doctrine as thus stated is true, it is evident that vast ages *must* be conceded to the geologists for the operation of these agencies, but the physicists refuse to allow the geologists to draw upon time to an unlimited extent. The geologists demand three hundred million years while the physicists will not grant them more than twenty, arguing chiefly from the rate at which solid bodies cool that the earth has not been habitable for a longer period. Professor Prestwich thinks that this conflict of sciences may be ended if geologists without admitting the accuracy of all that the physicists claim as truth would grant that though the agencies that worked in times past were the same in *kind* as those we now know, the *degree* in which they worked was different, and that thus the work they now do does not give us any measure of the amount and rate of work they did in prehistoric ages.

Two articles in this number are devoted to Indian subjects. Mr. Spenser Wilkinson tells how he went 'Through the Khyber Pass', and Miss Cornelia Sorabji gives a short sketch of the history of the Parsees. In the minds of a good many people the Khyber Pass is associated with the disaster of 1842; but this, as Mr. Wilkinson points out, is a mistake, the pass being through the Khyber Hills that lie between Peshawar and Jellallabad. Since 1879 the pass has been under the control of the British, who have raised from the neighbouring Pathan tribes a corps of Khyber Rifles, a body much praised by Mr. Wilkinson. Miss Sorabji's article is short and unpretending, but most people in England and a good many also in India will find in it information about the Parsees with which they are not familiar.

Mr. James Macintyre has an interesting article on 'Théophraste Renaudot: Old Journalism and New'. Renaudot, to whom a statue has recently been erected in Paris, was the founder of the French Press. Indeed he may be said to be the father of modern journalism, for his paper, the *Gazette de France*, which still appears, was issued for the first time on the 30th of May, 1631. Renaudot was a remarkable man in several ways, and was very intimate with Cardinal Richelieu who in fact inspired the *Gazette de Paris*. In several ways M. Renaudot anticipated the methods of the 'New Journalism'. He secured the most distinguished persons in the kingdom

as *contributors*. King Louis the Thirteenth constantly wrote for him; Richelieu and after him Mazarin sent him paragraphs, and not infrequently the news he published was as inaccurate and as personal as the most advanced of the exponents of the New Journalism could wish. When the rebellion of the Fronde broke out the *Gazette de France* remained loyal to the Court party, and fled with it to St. Germains, but M. Renaudot at the same time started the *Courrier Français*, which was edited by his sons, and attacked the policy he defended in the *Gazette*. Other methods of the New Journalism were foreshadowed by Renaudot when he 'boomed' his paper by opening the first Mont de Piété, or pawnbroker's shop in Paris. In the conclusion of his article Mr. Macintyre takes occasion to speak strongly against the French custom of signing political articles. The Press, he holds, is liable to become a means of deterioration if not of corruption when editorial responsibility ceases and each man plays for his own hand.

'A Study for Colonel Newcome' contains some interesting reminiscences of Thackeray by the Rev. Canon Irvine. The most interesting of these is the one that gives its name to the article. Canon Irvine recounts how when he was a boy at Charterhouse School, Thackeray, who was at the time busy writing the Newcomes, called one day and asked him to take him to see some of 'the Codds', as the old gentleman pensioners of the Hospital were called by the boys, adding at the same time, "Colonel Newcome is going to be a Codd." Thackeray was taken to see Captain Light, and this fine-looking, venerable, blind, old officer became, Canon Irvine believes, a study for Colonel Newcome.

Mr. Theodore Watts contributes the sixth of his articles on 'Aspects of Tennyson'. This time Tennyson is looked at as the 'Poet of Evolution'. Mr. Watts holds that the special glory of Tennyson as a poetical thinker is that "he spiritualised Evolution and brought it into Poetry." Tennyson was the first poet to see that the effect upon literature and upon human thought wrought by the introduction of the ideas we associate with the word evolution would be immense, and though as a poet he might have shrunk from teaching what at first seemed to many materialistic, he faced it and found in it a larger hope for the world.

"He spurned the materialism which at first seemed to all thinkers inseparable from the idea of evolution; he found for himself the hope which science within the last decade seems to be disclosing: the hope that the spiritual force called life—the maker of organism and not the *creature* of organism, as the earlier evolutionists except Wallace supposed it to be—may after all, be a something outside the material world, a something which uses the material world as a means of phenomenal expression."

In 'The Gospel of Peter' Dr. Martineau defends his previous article from the criticisms passed on it by Mr. J. Rendel Harris in the August issue of the *Contemporary*. Mr. Henry Arthur Jones discusses the opinions of 'Dr. Pearson on the Modern Drama', and refuses to accept as warranted the extremely pessimistic view that Dr. Pearson takes of the future of the drama in England. 'The Archaic Statues of the Acropolis Museum' that were discovered in 1886, having lain hid since the destruction of Athens by the Persians in 480 B.C., are described by the Hon. Reginald Lister; and the Countess of Jersey completes her account of 'The Transformation of Japan'.

The articles in this month's *Fortnightly* are so varied and interesting that selection and condensation are very difficult matters. Dr. C. H. Pearson leads off with a paper on 'The Causes of Pessimism'. It is singularly acute, and is more optimistic than one would imagine. Pessimism may be to-day seen in three forms—despondency as to the future of humanity, perplexity over some moral problem, regret felt at the disappearance of some system or faith. It is easy to see how individual men become pessimistic, but it is more difficult to explain why it should be so with a whole people or nation. Briefly stated the causes of pessimism

are as follows:—(1) Modern Socialism, in proposing a remedy for social evils, gives the State the important place. Men and women are to be subject to its commands, vanity and vice are to be eliminated by the instrumentality of its orders. It is to drive poverty and crime completely out of the world. But men see that this iron machinery of the State is too slim for all the work proposed. At best it will turn out a commonplace people, and deify mediocrity. It does not provide for the higher life and that to which we owe what is best in the world. (2) The Doctrine of *Heredity* is being urged so as to cut off from us the hope of freedom. Even Dr. Pearson admits that the fatalism it breeds is worse than the Calvinistic Doctrine of Predestination. But the difficulty is not now confined to individuals, it is besetting families and society. This, however, should not press on us, for the effects of the law may be modified. We as a nation have come from savage ancestors, but we see even at the end of a few centuries a change for the better all over. New combinations of race, new training, and new environment help us to elude its apparent consequences. (3) Some doctors say that with all our advance in the knowledge of how disease will run, we have made no corresponding advance in the healing art. It is the same in theology. An opportunity has come for reconstruction, but the building has not begun. In both there is a pause, and pauses are not pleasant. But we think Dr. Pearson has touched upon the truest cause when he says that it is probable that after man has subdued the forces of nature to his will there will still be a sinking of heart, "because that which stimulates the brain cannot of itself stay the soul."

Sir Robert Ball has a most lucid paper on 'Atoms and Sunbeams'. He is explaining how it is that although the sun radiates heat so profusely no signs of the inevitable decline of heat can be discovered. The solution which was given by Helmholtz and which is now accepted by physicists, is that the constant radiation leads to the shrinkage of the sun. This shrinkage abstracts from the potential energy in the sun and transforms it into active heat. Transformation and radiation advance at the same pace, so that the loss is constantly compensated for. Sir R. Ball sets himself to explain this by reference to the nature of molecules. Matter after a certain point, he says is indivisible. The ultimate molecules into which it can be divided are in a state of constant motion. But not only do molecules impinge on one another they have also a motion of their own. The sun, then, is composed of such molecules with their double motions, both intensified by the heat of the luminary. Besides these forces there is the attraction of gravitation which at the sun is much greater than on the earth. Now the impingement of these molecules in the sun produces radiation of heat, but it also destroys energy, and so produces a fall of temperature. What, then, is to compensate for this fall? Here the downward force of gravitation has its action, in bringing the molecules together. This inward attraction in other words is contraction. And so we see that "the contraction of the sun tends to an augmentation of the molecular velocities, and the augmentation just goes to supply the loss of velocities which is the consequence of the radiation." Sir R. Ball prophesies that in several millions of years the contraction will become so great that the sun will be no longer able to radiate heat. It will then be amongst those bodies which once were suns, but are suns no longer.

Mr. Frederic Harrison's 'Royal Road to History' is most amusing. He throws it into the form of a dialogue between an Oxford history tutor, and a freshman who intends to study for the History School. The freshman is delighted that in the new Professor, Dr. Froude, they will no longer have one who will give them mere 'tips' for examinations. It is evident that his delight lies in the painting of history and especially in certain of the well-known scenes of Thucydides, Macaulay, and Carlyle. But the tutor checks his youthful impetuosity by telling him that this will never do. He must take up a certain 'period' and stick to it. He must master

every detail however unimportant it may seem. He must not spread his energies over centuries. After a good deal of advice in this strain, they are joined by a friend of the tutor who has just come up to examine in the Law School. After some interesting banter at the expense of the tutor he gives what he (and, he no doubt represents Mr. Harrison) considers the requisites of a young man going in for the study of history. They are so very good that we hope every historical student will copy them out and hang them up in his room. "First, indefatigable research into all the accessible materials; secondly, a sound philosophy of human evolution; thirdly, a genius for seizing on the typical movements and the great men; and lastly, the power of a true artist in grouping subjects and in describing typical men and events."

The article by Professor Patrick Geddes on 'University Systems' is really an argument for increased intellectual interest in our academic centres. His picture of the University of France as a perfected curriculum of adherence to syllabuses of lectures is most laughable. "It is all the same now-a-days," he represents one of its Professors as saying. "If I were to tell my students in my lectures that there is only one God, two, three, four, or none at all, it's all the same to them. They will only say—'It must be so in his programme, we must learn that, or he will pluck us.'" This is no overdrawn picture of a University where cram is everything. But he admits that things are changing for the better in our colleges at home. The curriculum is no longer the mediæval Quadrivium, but one which seeks to stimulate original thought and investigation. It will only be the development of such a conception which will deliver our universities from stagnation, and as in times past instal them as places for that true mental discipline and culture for which they were originally instituted.

Dr. McKendrick is quite at home when he is dealing with 'Electric Fishes'. There are two kinds of these fishes, represented respectively by the Torpedo, and the Thunderer. There are in these fishes special organs for the production of electricity. In the torpedo the organ consists of prismatic pillars which are made up of over 1,000,000 plates, while each plate consists of several layers. One of these layers is specially formed, being an electric tissue in which all the nerve fibrils which supply the plates end. All these nerves spring from five nerve trunks which arise in a large lobe of the brain. While in the torpedo the form of the organ is of this nature, in the thunderer it resembles a number of long trays one below the other. But in essential parts of structure they resemble each other. In the embryonic torpedo the electric organ is a tissue which resembles muscle and in other fish it is developed into muscle. This and other points go to prove that the electric discs are simply evolved muscular end-plates. In the thunderer the electric organ is an altered condition of the skin glands. The whole battery on one side of the body is discharged by a single electric cell, $\frac{1}{100}$th of an inch in diameter. Three facts may be noted in conclusion: (1) The organ is under the control of the animal's will. Some are very powerful and can make a man rigid. (2) The discharge of the organ is not a continuous flow but a number of discharges rapidly following. (3) There are no insulators, but by a formation of prisms the fish are protected from their own shocks.

The 'Notes of a Journey in South Italy' are taken from the diary of the late Mr. Symonds, and have not been worked into an article. But it is delightful to come across such a diary, so lucid and vivid in its expression. There is a beautiful description of the Passion Procession at Taranto. Such peaceful processions are all that remain of *Tarentum*, so intimately connected with the warlike times of Pyrrhus, Hannibal, and Antony.

All the other articles are worthy of perusal, but there is no space for further summary.